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THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

The Turks threatened to blow up this stately church, built by the Eastern Christians before the Turkish invasion, rather than have it again come into Christian possession.



INTERIOR OF THE MOSQUE OF ST. SOPHIA, CONSTANTINOPLE

The Red Crescent Society used this church as a hospital for the sick and wounded in the Turko-Balkan strife.

# The Missionary Review



## of the World



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## Signs of the Times

### THE OUTLOOK IN MANCHURIA

A PART from the increase of poverty and the change of flag, the Revolution left the three eastern provinces of China much as they were before. There is, however, a general slackening of the framework of society, combined with a weakening of the sanctions of the traditional faith, which frequently leads to a forsaking of the idols which failed to protect their devotees.

The Roman Catholics of France are doing some missionary work in Manchuria and have erected a splendid Cathedral in Mukden, and Protestant missionaries (Danish, Scotch, and Irish) are active. The Danish Lutherans have the largest staff of foreign missionaries, tho they occupy a smaller territory than the Irish and Scottish Presbyterian Missions, which formed the Synod of Manchuria in 1891. The Lutherans originally occupied the Liaotung peninsula, but have now also entered the district in the far north, which was unoccupied. One of their men settled in Shuihuafu in Heilungchiang province, and another was placed in Harbin last fall.

The Presbyterian work is prosperous, having now recovered from the losses of the Boxer outbreak. Last autumn its membership roll was reported to contain 23,507, of which number 2,923 were baptized within the preceding year. The new Manchuria Christian College was opened in the autumn of 1910. It contains hardly room for more than the fifty Christian students actually in residence.

With a view to meeting the need of teachers for the numerous missionary schools for girls, the U. F. Zenana Mission founded a Girls' Normal College in East Mukden recently and it is attended by 21 pupils. The Medical College in Mukden has been housed in a new building, costing \$15,000 and erected close to the large Mukden Mission Hospital.

Evangelistic meetings everywhere draw large crowds and many of the outsiders present come forward and give their names in token of their conviction of the truth of the message to which they have listened. On one single tour of the villages near Mukden, Mr. Macnaughton thus received the names of 250 adults.

An especially earnest effort is now being made to bring Christianity to bear on students of the Government schools and colleges. The general committee of the Y. M. C. A. has set apart a man for Mukden and U. F. Church of Scotland has done likewise. The American Y. M. C. A. has promised \$10,000 gold for a "Home." Thus the 7,500 students of the Manchurian capital are to be reached.

In Kirin a Students' Institute was opened on Dec. 9, 1911, and Changchun, a most important railway junction, where the Japanese and Russian spheres of influence meet, has been occupied. In Hoiyuen, Rev. Norgaard of the Danish Mission, has a small but prosperous Students' Institute, while the Danish Y. M. C. A. sent out to China last year its best student worker, who is now preparing himself in Peking. At the same time efforts are being made in Liaoyang, Hsinminfu, and elsewhere to reach merchants and reading men. On the whole, it may be said that the work in Manchuria is being pushed and that the outlook is especial encouraging, because superstition is gradually breaking up and a new era of enlightenment is dawning.

#### THE DISPUTE ABOUT MONGOLIA

RUSSIA has taken advantage of the unsettled status of the country to move definitely in the direction of taking over the control of Mongolia. The Russian government has made a treaty with Mongolia, thus recognizing it as an autonomous state, if not a dependency of the Russian empire, but the Chinese minister of foreign affairs notified the Russian minister that the treaty would be regarded as in reality a treaty with China. The Chinese would rather concede auton-

omy to Mongolia than to see its extensive natural resources fall into the hands of Russia.

Nearly a year ago it was announced that Mongolian chieftains and the lama had declared their independence of China and had appealed to Russia for support. The recent Russo-Mongolian convention was the result. Russia has apparently acquired all "the essentials," and is willing to concede the non-essentials to China. In 1906 a somewhat similar act was Colonel Younghusband's treaty with Tibet, which was converted into a treaty with China.

If China eventually succeeds in keeping Mongolia out of the Russian "sphere of influence" her success will surprize students of world politics. Mongolia is mostly occupied by Nomadic tribes and very little missionary work is done among them. In the West, at Urumsti (Ti-hua-fu) not far from the Siberian border, the China Inland Mission has stationed one man and in the South, near China proper, there are the stations of Wang-ye-fu and Patsebolong under the Scandinavian Alliance Mission; So-Ping with workers of the China Inland Mission; and Kalgan (Chang-Kia-Kau) occupied by the American Board.

#### EDUCATION IN CHINA

HIDDEN forces which have been at work in China for decades have caused the great and astounding revolution. We believe that chief of these forces has been education, and specifically Christian education.

After centuries of conservative education in the classics, China came into contact with western civilization and with Christian education. The leaven entered the great empire and began to work slowly and surely, un-



til the Boxer outbreaks came. They were followed, after a few brief years of struggle, by the decree of the Emperor concerning education, which is perhaps one of the most momentous of all history. When the Emperor signed the decree, he abolished with one stroke the old educational system and inaugurated a system based on the models of Japan and the West.

Enormous difficulties had to be overcome in the introduction of western methods and studies. The number of sounds in China is limited, and there is no way of reproducing new sounds. Thus, when geography was to be studied, there was no means of reproducing the sounds of foreign names and Chinese characters approximating to the required name had to be chosen. For instance, the Chinese schoolboy pronounces Australia as "Ngow-sir-da-lee-ya." Again, the characters have different sounds in different parts of China, so that two text-books often represent names by different characters. In science, the difficulties were so great that English has been adopted by the Chinese Government as the official language for science teaching. But, in spite of all difficulties, the work of reforming education has been carried on to the furthest limits of China.

For years Christian schools out-classed all others and were thronged with students. They no longer boast of such superiority, but they are organizing themselves into a coherent system and are emphasizing the fundamental place of religion in true education more than before. Interdenominational educational unions are springing up, and unify and knit the schools into a well-articulated whole. More than half of the graduates of mission schools in

China are now serving as teachers, preachers, or doctors, and the Commercial Press, the great publishing house, has been founded by scholars from mission schools. Education has done much already for China.

#### A MASS MOVEMENT IN INDIA

THE revival among the Telugus of India is one of the greatest mass movements toward Christianity now in the world. The gospel began to take root in the Methodist Episcopal Mission among the Telugus 5 years ago, after years of hopeless toil, and a year ago there were 8,000 members of the church. To-day there are 12,256, and the number is rapidly increasing. It is a number nearly equal\* to the entire membership of the Methodist Episcopal Church in Africa; nearly double that in all South America, or Mexico, or Italy.

The oppression of ages had crushed the hearts of these people until it seemed they were incapable of hope. Their wages of 7 cents a day as agricultural laborers kept them on the verge of an existence, shortened by famine, plague, and cholera. Their worship was an effort to placate the wrath of jealous and angry gods; of Siva, "the Creator and Destroyer," type of pitiless survival of the fittest; of Kali and Posanna, the dire demons of smallpox and cholera. Poor men's prayers could not reach the inner courts of heaven. Life beyond the grave was a weary migration in beast forms from bad to worse. When the teachings of a Father and Brother in heaven penetrated the crusted despair of their hearts, their awe and joy were unbounded, and they have increased as time went on, limited only by the possibility of shepherding those who take refuge with the Cross.

### RECENT PROGRESS IN JAPAN

REV. GEO. P. PIERSON has spent twenty-four years on Hokkaido Island, Japan, giving considerable attention to the Ainu, the aborigines of Japan, of whom there are 16,000 on the island which is as large as the State of New York. The Ainu worship the bear and count as particularly sacred the skull of that animal, of which one is found hanging on the eastern side of every Ainu hut. Christianity has made good progress among these heathen and more than 1,000 of them have been baptized by Rev. George Pierson and by Rev. John Batchelor, a missionary of the Church Missionary Society.

Of winter work on Hokkaido Island, Mrs. Pierson graphically says in the Annual Presbyterian Report: "Altogether we traveled 225 miles by sleigh in ten days and 200 miles by railway in three. We held 48 meetings in 22 places in 25 days. The meetings were attended by 2,025 people, of whom 319 joined the Pocket Testament League. Our sleighs would jingle merrily along, with 10 feet of snow packed in the streets of towns and icicles 15 feet long dangling from the eaves. It was cold, not out-of-doors in the sunshine, wrapt up in a sleigh, but in the houses, at meetings, in bed, and above all during that agonizing process of dressing and undressing with the mercury 30 below zero, Fahr., and only a few red coals in a futile brazier to remind you that there really is such a thing as fire somewhere in this cold world. At one place, with the thermometer actually 30 below in the cow-shed, and no heat whatever in the room, we nearly froze in our beds, and I would have shed tears with the cold while dressing next

morning had not the thermometer forbidden."

The same report speaks very interestingly of all the Presbyterian work in Japan. Of Osaka, Japan's greatest manufacturing city, it says: "Harbor enlargement, new railways, the new inter-urban electric lines, and the commercial attractions of the place are both rapidly increasing and distributing the population. Last year's estimate of the redistribution of population from the city to its suburbs is placed at 10,000. Thus is being gradually created a downtown problem for our churches and chapels in the city."

In regard to the city of Wakayama, the report states: "During the year there has been an attempt on the part of the legislature and the city council to license houses of ill fame in the city. This led to the formation of a women's reform society by the various churches. For the present the evil movement has been defeated. . . . The wife of one of our native pastors who has been identified with our work in the city for twenty-five years, has had a great influence with all classes. In the campaign against licensed vice this humble but brave woman made the long journey to Tokoyo and there interviewed not only the editors of the leading newspapers of the capital, but also the Minister of the Interior. The Minister assured her that if the governor of the prefecture and the mayor of the city should veto the act of the legislature and the city council there would be no license. On her return she interviewed both governor and mayor and secured their promise that so long as they were in office there should be no license in the city."

Of the Hiroshima-Kure station, which is about 550 miles southwest of

Tokyo, we learn that through the generosity of an American friend the missionary, Rev. Brokaw, will soon have a motorcycle with which to prosecute his work in the interior. "He has made much use of the magic lantern. He has edited the *Fukuin Geppo* which now has a circulation of 3,200 copies, and he has managed a loan library for the pastors, evangelists and Bible-women of the Presbytery, as well as a local one for the Christians and inquirers in his field."

The report draws attention to the fact that the Japanese Government has adopted domestic science very largely in its schools and, therefore, the Mission schools are introducing more of these branches. The report of one school, the Meiji Gakuin, Academic Department, of Tokyo, is a pretty good index of the influence of all. The school is attended by 247 girls and the report says: "The girls come from all parts of Japan and from almost every class of society. There are daughters of officers of army and navy, of those in the diplomatic and other branches of the civil service, of professors in the university, of ministers, teachers, editors, literary men, bankers, merchants, farmers, physicians, lawyers, of heads of villages, of the new nobility, and of the old Court noble families. But the girls all mingle together freely and naturally, and there are no distinctions of rank among them other than those of rank in scholarship."

#### BEIRUT THEOLOGICAL SEMINARY

A GREAT step in advance has been taken by the establishment of a training school for ministers in Syria. Colton Hall, the new building of the Theological Seminary in the mission compound, was dedicated

Oct. 25th with an entering class of 7 students.

The building is constructed of cream-colored limestone from Lebanon and has dormitories for 20 students besides three large classrooms, a music-room, a library, reception-room, kitchen, dining-room, shower-baths and servants' rooms.

Arabic will be the language of instruction in the seminary. The faculty will consist of Rev. Dr. Hoskins, president, who will have the chair of Theology; Rev. Mr. March will give Biblical Exegesis; Dr. Ford will teach The Life of Christ and New Testament Theology; Rev. Mr. Hardin will teach Church History and Biblical Geography. Other courses and teachers will be announced later.

#### PROGRESS OF EDUCATION IN EGYPT

BRITISH control in Egypt has resulted in many material advantages to the people—in public improvements, in good government, in liberty and in education. This advancement has been especially notable in the schooling of girls and women. Dr. T. H. P. Sailer, who has recently made a study of education in the Levant gives some interesting facts showing progress.\*

In 1899 Lord Cromer stated that no girl had yet presented herself for the primary certificate (about the equivalent to graduation from the American grammar-school), and that no Egyptian woman had yet received a professional training for the vocation of teacher. In 1911 Sir Eldon Gorst reported 43 girl candidates for the primary certificate. In 1912 Lord Kitchener states that "There is probably noth-

\* *Woman's Work.*

ing more remarkable in the social history of Egypt during the last dozen years than the growth of public opinion among all classes of Egyptians in favor of the education of their daughters. The girls' schools belonging to the Ministry of Education are crowded, and to meet the growing demand sites have been acquired and fresh schools are to be constructed, one at Alexandria and two in Cairo." In 1900 there were 1,640 girls in *kutabs* inspected by the government; in 1910, there were over 22,000. As one example: Six years ago when a school in Cairo was opened the only way to obtain pupils was to command the government employees residing in the district to send their daughters for instruction. To-day the school is packed with 314 girls in charge of a man principal and 6 Egyptian women. The latter teach unveiled before men.

#### THE CRISIS IN PERSIA

FOR the past 1,400 years Islam has been the religion of Persia. Islam is ever aggressive and hundreds of ruined churches and thousands of former Christians who are to-day Moslems show that it is alive. Tens of thousands of poor Armenian women and girls to-day languish behind the lattice of the Turkish *Anderun* as the result of the Armenian massacres.

Now God has been preparing the way for Christianity by gradually bringing Islam more and more under the power of Christian rulers and Christian missions have been for nearly 80 years sowing the seed of truth.

Great changes have taken place within the past few years. In Per-

sia the Shiah Moslem has regarded the person and food of the Christian as unclean, but to-day many partake of Christian food and mingle freely with Protestants. Hundreds of Moslems are calling upon the Christians at Eastertime to bless their feast and to partake of the refreshments offered.

One Persian nobleman who was so fanatical that he would not shake hands with missionaries, recently, after a return from a pilgrimage to Mecca, not only shook hands but even smoked a pipe after it had been used by a Christian.

The greatest changes have come in since the revolution in 1905-1909. Education everywhere has received a great impetus, and boys and girls are crowding into our schools, and the people themselves are establishing schools. In the Christian school Moslem, Christian, and Jew may be seen all seated on one bench, and rubbing up against each other in the schoolroom and play-ground. The son of the village master and the son of his subject recite from the same book.

Newspapers are springing up and as most of the people can not read, some of them, by means of pictures and caricatures, hold up to ridicule the customs and ways of the past. Even religion is not exempt and the ecclesiastical heads get many a well-ecclesiastical heads get many a knock.

Pray that God may so pour His Spirit out upon the Christian Church in that land, that many of its men and women, instead of coming to this land for its gold, give themselves for the salvation of those who have so long been their enemies, but who now turn to them for help.—  
*F. C. Coan.*



THE REGION OF THE TURKO-BALKAN CONTROVERSY

## THE BALKAN WAR, MOHAMMEDANISM AND CHRISTIANITY

BY REV. JAMES L. BARTON, D.D.,

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HERE is no great religion, outside of Christianity, which so commands the attention of the world to-day as Mohammedanism. This interest exists not simply among Christians but is the subject of discussion in circles far outside, even in many National Assemblies of the "Great Powers." Not only are the Christian leaders preparing text books on Islam, but the general reading public shows its interest by sustain-

ing great reviews, dealing wholly with the subject of Mohammedanism. Such a quarterly review, embracing in each number five or six hundred pages, is published in the French language. Similar magazines, some of them not quite so large, are also published in German, Russian and English and another is in the Japanese language. These reviews, which have sprung into existence in the last few years, demonstrate the widespread interest already existing among those who speak these five

great languages, including the principal tongues of Christendom.

These discussions have been directed in late years especially to Africa, where the Mohammedan hordes of North Africa and of Arabia are pushing their influence and their religion south into the Sudan, and through that territory into the regions beyond. This Mohammedan movement has special significance to the countries controlling extensive colonies in Central and Southern Africa and well may command their attention. It is imperative that the churches of Christendom should turn their attention to the conquests of Mohammedanism, as well as to the loss of Mohammedan territory which has taken place within the last fifteen months. While this religion is making rapid, and even alarming progress among pagan peoples whose religion hitherto has set upon them lightly, it has not been making similar headway among enlightened races.

Mohammedanism as a national force directing national life has not exhibited the success it has experienced among the ignorant tribes of Africa. A year ago there were four Mohammedan nations controlled by Mohammedan laws. These were Afghanistan, Morocco, Persia and Turkey. The former remains unchanged, and as a government has little influence either in its immediate vicinity or elsewhere. Morocco has lost its independent existence and is now directly under the control of Spain and France, while Persia is hardly permitted to act in national affairs except with the approval and consent of Russia.

In the meantime we have witnessed a remarkable change in the Turkish

Empire. The war with Italy has lost to her the control of her last great province in North Africa, and the recent war with the allied forces has taken from her grasp practically all of Macedonia. This leaves to-day, as the only independent Mohammedan powers, Turkey and Afghanistan. As one glances back over the pages of history and sees what a mighty political force Turkey has been in the world, and how it has shaped empires and caused the Christian nations of the world to tremble, no other demonstration is necessary to prove that Mohammedanism as a national world force has spent itself and needs no longer to be reckoned with.

#### **Missionary Work for Moslems**

Missionary work in Turkey was begun by the American Board of Commissioners for Foreign Missions primarily with the Mohammedans and the Jews in mind. There seems to have been no purpose on the part of the earlier missionaries and the officials of the board to inaugurate special work among the Armenians and the Greeks of that country. The first missionaries were sent out with definite instructions to explore the country, to study the situation with reference to the Jews and Turks, and to establish centers from which work for these people could best be prosecuted. They were successful not only in penetrating to the heart of the country but in establishing stations throughout Asia Minor, in Macedonia, Kurdistan, Armenia, Mesopotamia and Syria. They took with them the printing press, started a system of education, began the preparation of a literature both for the school and for the church, and inaugurated many different forms of

work calculated to arrest the attention and command the interest of the Mohammedans as well as other classes.

Until 1846 no separate churches were formed, and for ten years thereafter a large degree of freedom remained for work among Mohammedans. Then a sweeping change came over the nature of the work. Mohammedan officials apparently were

key did not give liberty to the Moslems to change their religion. From that time to very recently there has been little if any increase in the pressure which has been brought to bear upon all Moslems of Turkey not to give encouragement to Christian instruction or to depart from their faith. This attitude of the government has been abundantly manifest in repeated arrests and exile



LOOKING ACROSS TO ASIA FROM ROBERT COLLEGE, CONSTANTINOPLE

Robert College, at Roumeli Hissar, is near the "Tower of Europe" on the Bosphorous. The view is looking toward the Black Sea and shows the narrow strait dividing Europe and Asia. Down this strait are coming thousands of fresh troops from Asia to reinforce the Turkish position.

disturbed, even alarmed, at the large number of Moslems who were giving attention to Christian teaching, even accepting baptism. At that time, in the city of Constantinople and without warning, all of the Christian Moslems were seized by order of the government and sent into exile, and the Mohammedans of the capital and of the country were given to understand that the religious liberty promised to the inhabitants of Tur-

of Moslems who had shown interest in Christianity. Many have been put to death for no greater crime than that, and the word has gone around among Mohammedans that it is perilous for them to attempt to change their faith.

#### Armenians and Greeks

Most fortunately, when this change of attitude of the Turkish government took place, there were Armenians and Greeks, members of the

ancient churches, scattered throughout the Empire. Their attention had been arrested and their interest aroused by the schools which the missionaries had opened, and by the evangelical truth which they had taught. The missionaries, therefore, were not compelled to give up their work in Turkey and withdraw, but were able to turn their attention to these Christian races and begin to prepare them, not only in mind, but in fact, whenever the opportunity should be given, for aggressive work among the other races. These people are bi-lingual, speaking not only their own language, but also the language of the Turks. While most of the Christian peoples were intensely prejudiced against the Mohammedans, a large number, especially of Armenians, have become personally interested in bringing the claims of practical Christianity to the attention of the non-Christian races. Through extensive preparative education given in the mission schools and colleges of the empire, a large number of Christian men and women are eminently qualified to present Christianity to these peoples, to teach their children and to hold such personal relation as to impress upon them the superior value of Christianity. These educated men have already been of great service in preparing literature suited to meet the religious requirements of the non-Christians and to answer the questions which they increasingly ask. To-day an evangelical paper, printed in the Turkish language, is issued weekly in Constantinople under the editorship of an Armenian, trained in American schools, and intensely in earnest in his desire to reach these peoples.

#### Many Hindrances

Since 1856 many hindrances have been thrown in the way of the extension of missionary work in Turkey. This began first to manifest itself in opposition to the schools by the passage of restrictive laws which, it was thought, would ultimately close the missionary schools and compel the missionaries to withdraw from the country. When this method failed to produce the desired results, endeavors were made to render it impossible to open new schools or to secure property anywhere in the country for the extension of missionary work. This opposition was carried to the extreme of making it difficult to secure land and permission to erect thereon new mission hospitals and dispensaries. Mission printing presses were closed, except under restrictions which it was impossible to meet save in Constantinople and in Beirut.

The Turkish Government has numbered the Kurds of Eastern Turkey and the Albanians of Western Macedonia as Mohammedans and has jealously guarded them against any approach upon the part of missionaries. Both of these historic and powerful races have been unusually accessible and, had it not been for the prohibition placed upon work among them, might have been much more enlightened and advanced in modern education and in Christian instruction than they now are. The Kurds have been free to say to the missionaries that they are more in sympathy with Christianity than with Islam. They emphatically deny, when by themselves, that they are Turks and have often shown their friendliness to Christian missionaries. The Albanians, especially during the last few years, have



urgently invited the American Board, directly and also indirectly through its missionaries in Macedonia, to come among them, open schools and hospitals and give them Christian instruction. When an Albanian chief, who was urging the necessity of missionaries among his people was asked if he was not a Mohammedan, he denied the fact with great emphasis, altho he acknowledged that when Moslem officials from Constantinople visited their country, they went with them to the Mosque. At the same time he said that the Albanians have no native love for the Turks or for Mohammedanism, and that no reason exists why they should not accept Christianity.

When we recall the fact that the Albanians occupy an important place in Europe (their country bordering upon the Adriatic Sea northwest of Greece) and also when we remember that they are an ancient people possessing a noble and worthy history, we can feel the importance of reaching this race, numbering some two millions, and bringing them into harmony with the Christian civilization of Europe and making them a vital part of the Church of Christ. In the days of Napoleon, Ali Pasha, the Prince of Albania, became an ally of the French emperor, but from that time to the present, Albania has had no orderly, independent government. She looks back, however, with pride to Scanderberg, who in the fifteenth century made the country powerful and at that time repeatedly defeated the Turkish forces that were sent against her. After loss of power they passed under Turkish rule and from that time have met with great oppression and have been kept, as far as

possible, in subjugation, altho they have furnished the Turkish army and the Turkish cabinet with many notable leaders, thus revealing the possibilities that lie wrapt up in that little nation.

While what has been said of the Albanians can not be affirmed in precisely the same terms of the Kurds, nevertheless the fact remains that the Kurdish race is a powerful one and capable of great development. Out from among the Kurds have come eminent government officials both military and civil, thus demonstrating very clearly their inherent ability. One could not repeatedly meet Kurdish *Begs* and leaders without being impressed with their unusual ability both from an intellectual standpoint as well as along lines of administrative force. While the Kurds are scattered widely throughout Eastern Turkey and in Southwestern Russia and Western Persia, they still possess great pride of race.

The above sets forth briefly the story of missionary work in Turkey as it relates to the Moslems and shows the conditions under which that work was carried on down to the adoption of the constitution and the inauguration of the new regime in 1908. At that time fundamental changes were made in the methods of administration of the Turkish Government which at first were full of promise and some of which remain even to the present time as a great blessing to the country. It must, however, be acknowledged that the Young Turk Party, either for want of a sufficiently compelling purpose or of proper forces to man the new government, or perhaps for both reasons together, were unable fully to carry out the origi-

nal principles and purposes of the new government. Nevertheless much was accomplished in the way of making the work of the missionary more tolerable and the impression was given to the Mohammedans that the old restrictions against Christianity were not to be applied with the same severity under the new order that was used under the old. The approach has been easier during the last four years than preceding that period. It is evident, however, that the Young Turk Party and their successors did not intend to open wide the door for missionary work among Moslems and for Moslems to change their religion.

#### Results of the War

Space will not permit, neither would it be wise to attempt to forecast, all the possible results that may accrue from the staggering blow the last great Mohammedan Power has now received, primarily from a little nation that was a part of Turkey only a generation ago, and which during that generation has become independent, educated, and sufficiently strong to dare to attack the mother country; but there are some things, however, which already appear so manifest that it will be well to recount them.

All Macedonia, including Albania, as well as the islands of the Aegean Sea which have been taken by Greece, have now become free from Turkish rule. The horrors and the oppression of Macedonia which have shocked the world for half a century will have passed into history when the present conflict has come to an end. The Bulgarians and Greeks, Albanians and Turks, who together comprize the principal population of that country, will no longer need to consider how they can meet the unreasonable de-

mands of Turkey or protect themselves from the depredations of organized brigandage, but they will be given a government that will afford ample protection and liberty to develop the country internally, according to their fondest ambitions and hopes.

There is considerable uncertainty as to the amount of religious liberty Greece will accord the new territory acquired. Her refusal to permit entrance into the country of the Bible or New Testament printed in Modern Greek, may indicate a stern stand against the propagation of evangelical Christianity and the opening of modern Christian schools in the new possessions.

The Albanians, who have shown such an earnest desire for modern Christian schools and Christian instruction, but who have met with such violent opposition from the powers that ruled at Constantinople, will now be free, whether they are constituted into an independent state or whether they are under the sovereignty of some European power. This whole area, including Albania, will be thrown open to the free residence of the missionary and for the unhampered prosecution of his work in every department. There is no reason why we may not anticipate that Christian institutions will dot Macedonia from the Black Sea to the Adriatic before many years have passed, and the entire country have a civilization that will correspond to that of Europe with which it is in such close relation.

During the last decade, but beginning even before that time, many of the brightest minds among the Turks

have been studying the problems of government and religion. This fact was evident, to the astonishment of the world, at the time of the overthrow of the government of Abdul Hamid II. While these leaders were Mohammedans, yet, in spite of the restraint and prohibition of their religion, they broke from its hampering conditions and studied the institutions of Europe and the West. The Young Turk Party's original move

tions against the new order have given as the reason of their opposition that the new government is not Mohammedan but Christian, and that new Turkey is but another name for a Christianized Turkey. The counter-revolution originating in Constantinople nearly a year after the new constitution was promulgated, was brought about through disaffection caused in the army by the declaration that the new party contemplated the



THE QUAY AT SALONICA—ANCIENT THESSALONICA

contemplated the reform of Islam as applied to the administration of the government. Many of the measures adopted, such as the principles of general education, equality of all classes before the law, freedom of the press, Christians in the army, and the control of the country through a responsible parliament, are not only not permitted by the strict tenets of Islam but are absolutely un-Mohammedan. Some of the old conservative leaders who have taken strong posi-

Christianization of Turkey by force, and that the next step would be the baptism of the army.

It requires no prophet to forecast that when Turkey has emerged from its present conflict those in power will recognize that the Mohammedan religion, unreformed and unaltered, is incapable of furnishing an adequate religious basis for the administration of what is left of the country. This will necessarily mean that the progressive Mohammedans, who are of

a receptive frame of mind and ready to consider the claims of Christian institutions, must be in power, and must exercise a dominant influence over the entire country, otherwise Turkey herself as a nation must quickly cease to exist.

Even the conservative Turks are becoming conscious of the fact that the Mohammedanism of the Middle Ages is incapable of administering the affairs of a twentieth century government. The supremacy of the progressive Turk will necessarily remove many, if not most, of the barriers that have separated the missionaries from the Moslem, and will open wide the doors for impressing the claims of Christianity upon the individual, upon society and upon the state.

#### **The Future of Christian Missions**

There is little doubt that progressive Turks in power will look with favor upon the missionary institutions established in Constantinople and Asiatic Turkey. Following the precedent of the Young Turk Party in the reorganization of the country, they will necessarily associate with themselves men who have received their education in these missionary institutions. It is inevitable that these schools will be called upon to provide teachers for the national schools and officials for various departments of government.

There will also be an immediate demand for the erection and administration of technical schools. These schools must include agriculture, mining and civil and sanitary engineering, and, in fact, many other industries and professions which the new organization will demand in order that it may firmly establish itself and

demonstrate the right of Turkey to continue as an independent power. If there is to be a continuation of the Turkish empire with its capital on the Bosphorus, it will be because those in authority recognize the importance of the work American missionaries have already done and its value to the people of the country. The result of this must be that mission institutions will not only become popular and widely patronized by all classes, including the Mohammedans, but it will unquestionably mean that the government itself will desire to cooperate in making these institutions strong and adapting them to the largest needs of the country.

The printing press, so feared under the old order, will be put into requisition at once for the publication, in the vernacular of the people, of an educational and religious literature which unquestionably will be in immediate and persistent demand. In a word, we may expect to witness in Turkey, within the next few years, what we are beginning to witness in China, viz.: the official recognition of Christian institutions and their worth to the country, followed by a possible close cooperation in which the government will give financial aid while the missionaries will furnish the administrative experience. If such cooperation is entered into it must be upon the basis of Christianity, every student studying the fundamental principles of the greatest and most compelling religion in the world. Even the Turks recognize that Christianity is a great and historic religion believed in by the most powerful nations, and that one, to become broadly educated, needs to know something about that religion, its history, its content and its power.

# AROUND THE HORIZON OF THE MOSLEM WORLD

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HE who would read the signs of the times concerning the future of Islam, needs only to look around the horizon of the Moslem world to-day. Everywhere there are signs of unrest, social, intellectual, spiritual; of disintegration; of readjustment, and of deep heart-searching. The results of the war in Tripoli, the partition of Morocco and of Persia, and the marvelous overturn of Turkish power in Europe by the Balkan Confederacy, have stirred Islam everywhere to its very depths. Pan-Islamism as a political terror is dead and buried. Never again will sane statesmen prophesy a general uprising of Moslems under the green banner of the prophet in a jihad (holy war) against Christians. The opportunity was there, but the Senussi dervish orders did little outside of their desert domain during the Tripoli war; and all the pent-up feeling of fanatical Moslems, whether in Egypt or in India, found sufficient vent through the freedom of the press, during the trying days of the Balkan campaign.

## Pan-Islamism Alive

On the other hand, pan-Islamism in the sense of a common sympathy over against a common peril, and a common desire to save Islam if it can be saved, is more alive than ever. The general situation is well summed up in an editorial which appeared in the *Mussulman* of Calcutta:

"The Moslem world is passing through a grave crisis. The war in Tripoli, the outbreak of hostilities in the Balkans, and the situation in Persia are engaging the close atten-

tion of Mussulmans all over the world. On account of the abnormal state of affairs in these places, the declaration of French Protectorate over Morocco and the British Occupation of Egypt—which, too, are matters of great concern to the Mohammedans, have been eclipsed for the time being. As for the Tripolitan war, negotiations are going on between Turkey and Italy, and apparently peace will be concluded within a short time. We do not know the terms of the impending peace. It is said that Italy's sovereignty will be established over Tripoli, and if such be the case, the poor valiant Arabs will be abandoned, to be massacred by the Italians. It has been authoritatively stated on various occasions that peace with Italy does not mean peace for the Arabs; they will fight to the last and die heroic deaths. . . .

"Circumstanced as we are, it is impossible for us Indian Mussulmans to be of any practical help to the distressed Moslem countries, but we believe in prayers and prayers are not inefficacious. We know that by the expression of this opinion we court the epithet of 'superstitious' from the unbelieving section of the so-called civilized peoples, but that should not deter us from giving publicity to our honest belief and commending the course to our co-religionists. The Throne of God is moved by prayer if it is sincere, and a chorus of prayer should go forth from all Moslem hearts to the Divine Dispenser of all things to preserve the honor and integrity of Islam. If the Mussulmans have sinned and sinned unpardonably, and if the wrath of God is on them, let them be totally annihilated. Death is preferable to humiliation or moribund existence. God is All-Merciful and it will be an act of mercy on His part if He gives them death instead of humiliation and dishonor. So, to the Almighty Being the unanimous prayer

of the Mussulmans should be: *Preserve our honor or give us death.*"

### Moslems in India

Such a frantic appeal indicates better than anything could do the effect in India of Turkish defeat. Mass-meetings of Moslems were held in every part of India, from Madras to the northwest frontier, to protest against the action of Italy and, more recently, to secure aid and victory for the armies of the Sultan against the Balkan Allies. At a great meeting held in Rangoon, October 6, it was resolved that cables be sent to the Turkish Government, beseeching her to "decline a disgraceful peace with Italy by abandoning the Arabs in Tripoli; otherwise they will lose the sympathy of the Moslem world"; it was also resolved to open a Turkish aid fund, and in an appeal to His Majesty's Government, a strong protest was made against the continued occupation of Northern Persia by Russian troops.

Not only was the interest in India raised to a high pitch because of the war, but extreme disappointment followed throughout the whole Moslem community, the decision of the Government of India to allow no affiliation of colleges with the proposed Mohammedan university. The Government wisely has declined to support a scheme which would promote pan-Islamism in India without helping forward higher education. Some are demanding a return of all subscriptions. In some cases there were individual donations of £100,000, and the humblest Mohammedans have contributed their mite. Others are boldly demanding that the entire sum raised for the university be sent as a war fund to help Turkey. The

Lahore Moslems went so far as to secure a *fetwa* from one of the ulema at Lucknow, to the effect that at the great feast no animal should be sacrificed by Indian Moslems, but the price of the sacrifice be given to the Turkish relief fund. This would have abrogated one of the fundamental institutions of Islam for the sake of saving Turkish dominion in Europe, and, in the words of the appeal sent forth by Bombay Moslems, "to help preserve the integrity of Turkey and so keep up the prestige of the Ottoman Empire with which the sentiments of the Moslem world are so deeply and indissolubly tied up." What must have been the effect in India of the long succession of telegrams telling of defeats and disasters, when prayers were being offered in every mosque for the victory of Turkish arms and subscriptions collected to aid them!

About the middle of November a Moslem bank in Lahore proposed to sell its shares amounting to two million rupees, and give the whole as a loan to the Turkish Government. The pathos of the situation will only be increased when every Moslem in India learns the actual results of the conflict, and when Turkey has lost prestige among those who have shown such devotion for her salvation.

### In Afghanistan

In Afghanistan news travels less rapidly than in India, but here, too, the after effects of peace with Italy and the war in the Balkans are being felt. The Turkish generals who have been drilling the troops of the Amir have doubtless prophesied victory for the Sultan again and again, only to have their predictions belied by the course of events. The *Pioneer's* cor-

respondent states that at a durbar held at Kabul during the last feast, the Amir address the assembled populace, exhorting them to be loyal to the Mohammedan faith and to their rulers, and telling them that while new light was breaking out over all the world, they must take advantage of education also. After a plea that all Moslems should be in close sympathy with each other, the durbar closed with public prayers for all the rulers of Islam. There have been rumors in the Egyptian press that the Amir of Afghanistan has offered his services to the Sultan in the present struggle. Nothing has occurred since.

#### **In the Chinese Republic**

One wonders whether the Moslem population of Tibet, which is estimated at no less than 100,000 by Mr. J. R. Muir, and the 2,000 Moslem families who live at Lhasa, have also been stirred by recent events. Are they praying under the shadow of the Potala for Turkey's victory?

Recent news from China would seem to indicate that Turkish visitors are there also keeping alive the pan-Islamic spirit. In *China's Millions* we read of a clash between Christian and Islamic propaganda in the Anwei Province, due to one of them. When the missionaries distributed Arabic literature, which was eagerly welcomed, the Moslems posted up a placard in the mosque, urging the people to cleave to Islam, and they express evident alarm when they heard that Arabic literature was being circulated throughout the Chinese Empire. The Nile Mission Press at Cairo has had orders for Christian literature in Arabic from every pro-

vince of China, including Chinese Turkestan, and there are indications of a revival of Arabic learning among the mullahs of the new republic. Doubtless the revolution and the intellectual awakening will have their influence also on the Moslem population. A missionary writes that "those who have given little attention to Islam in China will be astonished one day to learn how widespread the Moslem population is." He thinks that the conservative estimate given by Marshall Broomhall in his recent book, may require revision, and that the total Moslem population will be considerably larger than anticipated.

#### **Mauritius and South Africa**

It is a far call from China to Mauritius and South Africa: yet here also we can see signs of the times on the horizon. Who has ever connected the Island of Mauritius with a pan-Islamic movement? Yet for the past two years a weekly journal has been published by the Moslems there, in French and English, of which sample copies show that here, too, Mohammedans are on the alert to watch and interpret the course of events. In South Africa Islam is making such progress that special efforts are called for on the part of the missions. The chief method of propagation seems to be intermarriage of Moslems with natives, mixed marriages between Europeans and natives, and the adoption of orphan children. Conditions are said to be serious. At Cape Town they are trying to meet the situation by the publication of literature in Dutch for Moslem readers on such subjects as "Wie is Jezus," "Bijbel of Koran," etc. According to the Cairo papers, the Moslems of Port Elizabeth

and Cape Town are also sending their contributions for the Red Crescent fund and the war.

#### Islam in Russia

No recent news reaches us of Moslem activity in Russia, but we know that Islam is spreading in its border provinces, as was shown by the accurate statistics gathered by Mrs. Bobrovnikoff in the first number of *The Moslem World*. Her article led to the publication of the new Russian review, *Mir Islama* (the Moslem World), edited by W. Bartold and published at St. Petersburg. Before it appeared there were already two other journals published in Russian dealing with the character and spread of Islam; one from a purely Mohammedan standpoint and edited by Moslems, called "In the World of Islam" (St. Petersburg), and the other published by the Academy of Kazan. In looking around the horizon of the Moslem world to-day we must not forget that, as Bartold says, "the Moslems of Russia are the *clite* of Islam," compared with the Turkish Empire, Central Asia or Arabia. In literature, the arts and social progress, their influence is felt far beyond the bounds of Russia. Witness, for example, the educational mission of Gasprinsky to India and the recent critical editions of the Koran published at Kazan.

#### Arabia, Egypt and Turkey

Turning from India, Russia and the bordermarches of Islam to the heart of the Moslem world, we consider Arabia, Egypt and the Turkish Empire. Here the currents of unrest are even stronger and deeper, for the stream is older and broader. These three lands contain the three capitals of Islam. Constantinople,

Mecca and Cairo feel the shock and the impact of recent events more perhaps than any other cities. One would like to hear how the war was discust under the shadow of the Kaaba, and know the real sentiments of the Meccans regarding the future of the Caliphate. When the Cairo press openly advocates its removal from Stamboul to Arabia, and when Turkey seems unable to defend even the coast line of the sacred territory against Italy, what must be the feeling of those who look to her as the custodian of the sacred cities. The long promised railway to Mecca has only reached as far as Medina, and it is doubtful whether it will be extended in the present state of Turkish finances. Meanwhile the Bedouin tribes, who live on plunder, find the general condition of anarchy exactly to their liking. Arabia never was a political unit, yet never was more divided politically and religiously than it is to-day. The various provinces are under different tribal rulers, and Turkish authority does not extend much beyond the range of Turkish rifles. The war in Yemen to suppress the rebellious Zaydites was scarcely ended when new complications arose because of the peace with Italy and the war in the Balkans. It is extremely doubtful whether Turkey can hold Yemen now that troops have been withdrawn and the general unrest increased by the loss of Turkish prestige; and unrest here means revolution.

From Oman we hear that the prohibition of the gun traffic, always a source of revenue to the coast tribes, has stirred up the tribes of the interior whose relations with the Sultan of Muscat have never been too cordial. Oman, however, is isolated



from the rest of the Moslem world not only geographically but religiously. The Sultan is not regarded as the caliph of true believers, as the Abadhis are no more orthodox than the Zaydites.

Turkish Arabia on the north has felt the effect of the war most of all financially. An embargo was placed upon the shipment of grain and horses, and large sums were collected, almost by force, for the war funds, under Seyyid Talib Pasha. The sheikhs of Kuweit and Mohammerah are said to have subscribed £5,000, (about \$25,000) between them. Meanwhile, the absence of strong government has, as usual, affected the river traffic. Always endangered by the Bedouin tribes, who have no scruples as regards piracy, the withdrawal of troops, or weakness in the central government, is strongly felt here. At Bagdad and Busrah the newspapers have for a year or more been comparing British rule in India and that of Turkey in Mesopotamia, to the detriment of the latter.

British enterprise is welcomed by the merchant classes, but as Moslems they can not help feel jealous over the loss of Turkish prestige. For all these years there have been no light houses in the Gulf, but now one is in course of erection at Tamb, and others will be erected at other points. Marconi installations are to be put up at Bahrein, Kuweit and Linga. It is evident to all observers that Turkey has lost all the authority she ever had in the Persian Gulf, and is fast losing it in the river country. Altho newspapers announced that the Amir of Nejd was offering his services, with a fabulous number of camel riders, for a religious war

against the Balkan States, the offer, if made, was not accepted. Leading articles about the war published in European capitals are translated at Cairo, and altho much belated, are read with interest at Riadh and Hail. In this respect, the Moslem press is the weakness as well as the strength of Islam. Not only victory, but defeat, is published everywhere.

The exaggerated ideas, which were current even a few years ago, of the strength of the Turkish navy and its invincible army, are no longer accepted by intelligent Arabs, especially those whose eyes have been opened by a visit to Bombay or Aden. It surely is a matter of interest, if not of alarm (to the Moslems of Arabia) that a chain of mission stations is slowly extending around the peninsula,—from Mosul, Bagdad, Amara and Busrah to Kuweit, Bahrein, Muscat, Aden and Hodeida. From these centers the influence of Western ideas, as well as the witness of the Cross, is slowly penetrating to distant villages. The total annual attendance at the mission hospitals on the Arabian littoral already greatly exceeds the total number of annual pilgrims to Mecca, and many of them travel long distances. What must be the effect, for instance, of the work of the Scotch Mission hospital at Sheikh Othman (near Aden) in removing prejudice, enlightening the understanding and touching hearts, when 47,221 patients were present at the morning clinics in the past year, and there were over a thousand in-patients and 2,023 operations? It will be increasingly difficult for the coast Arabs to hate Christians cordially. Similar work is being done at the other stations.

### The Disintegration of Moslem Power

With the rising of the Cross and the increase of Christian prestige everywhere, the Arab sees before his very eyes the disintegration of the Turkish Empire and the waning of the crescent. There are Arabs living who can almost remember the various steps of this disintegration. In 1830 Greece became independent, the French occupied Algeria, and Servia was lost to Turkey. In 1862 Rumania became autonomous, Montenegro in 1878, and Bulgaria in the same year. In 1885 Eastern Rumania was annexed to Bulgaria, and in 1878 Cyprus was ceded to England. Three years later Tunis became a French Protectorate, and the following year Egypt was occupied by Great Britain. In 1898 Crete became autonomous; in 1911 Tripoli was occupied by Italy and lost, and now they see most of Turkey's European provinces forever lost to the empire. Persia, alas, has also lost its independence. Constitutional government became anarchy; international treaties a cover for international brigandage; and "spheres of Russian and English influence" became the boundary lines for occupation, while all the Moslem world watches the course of events.

The situation in Constantinople is typical of the situation in Turkey everywhere. Suspicion is found on every hand. Fear stalks through the streets. The old as well as the new Sultan have their admirers, and between the extreme right of the party of Union and Progress and the extreme left of the old regime, there is every shade of political opinion and ambition. The question is not whether the empire is in decay and dissolution (that is openly advertised

by the press), but what remedy must be applied to restore its strength and unity. Those who were formerly optimistic and sanguine regarding the possibility of reforms, and who were looking forward to the daybreak of liberty have been disappointed. Since the constitution there have been some improvements in education and economic development, but the oppression and brutality of the Turk toward Greeks, Armenians and Syrians have not ceased. The long story of Armenian persecution is a terrible tale that has lost its edge by frequent repetition, but the last chapter has not yet been written. Only a few months ago two Armenian villages were pillaged and most of the inhabitants killed by the Kurds. Christians in the interior of Turkey out of touch with the protection of foreign consulates, live in continual terror. The Moslem population is also far from being satisfied. Letters have come from leading Mohammedans in Syria to Viscount Kitchener, proposing British occupation when the empire of the Turks is divided. A correspondent who seems to be well informed regarding the actual situation writes:

"At the present day rumblings of massacre are growing louder and louder in Armenia, and Turkish officials are openly offering the unhappy Armenian villagers the alternative of Islam or death. Latest telegraphic dispatches inform us that Greece, Bulgaria, and Servia have demanded for their nationals in Turkish States the right to bear arms. The Armenians have repeatedly and earnestly demanded their rights to bear arms on soil of their own fatherland, but this right is denied them, while Kurds and Circassians, fully armed, murder unarmed Armenians, and

raid and plunder Armenian villages. This is what the Constitutional Government of the Turk means for the Armenians."

With such a condition of affairs, is there hope for permanence of Turkish rule even in Asia?

As regards Egypt, the coming of Kitchener and his policy toward Moslem and Copt alike has left no one in doubt that the British Occupation is not temporary. Ignoring the cries of the so-called nationalists, the Egyptian Government is steadily following its own policy of Egypt for the Egyptians, in the sense of agricultural development. The country is growing richer year by year, and the fellaheen more contented. Altho in one or two cases there were stupid disturbances of the lower classes in connection with the war, no serious uprising has taken place. The Arabs were keenly watching the contradictory telegrams and the story of defeat after defeat during the recent war, but the only pan-Islamic movement has been under the Red Crescent for the relief of the wounded, and in the collection of large sums of money for the Turkish war fund. Egypt's neutrality has been maintained without disturbance. The arrest of Sheikh Shawish in September in connection with the revolutionary placards and the sentence passed against his accomplices have shown very clearly that the neutrality of Egypt as regards the Ottoman Empire does not make the latter a safe refuge for those who attack the Egyptian Government.

The career of Sheikh Shawish, who is now utterly in disrepute and whose nationalist party has practically died out, is interesting. It shows that this

sort of pan-Islamism no longer flourishes in Egypt. The Sheikh is, comparatively speaking, a young man. Born in 1874, a graduate of El Azhar, he became Arabic Lecturer at Oxford, and afterward was appointed inspector in the Egyptian ministry of Education. About 1908 he became the editor of *El Lerwa*, the nationalist organ, and when a split in the party occurred, he joined the paper called *El Alam* in the same capacity. Both of these papers have been since suppressed by the government. Shawish is a powerful writer, and his papers were violently extremist, anti-English in tone. He is a Tunisian by birth, but repudiated by the French authorities, as he found out to his cost when he invoked the capitulations to protect him against prosecution by the Egyptian Government for seditious writing. He has twice undergone imprisonment for libelous acts; once for an article in the *Lerwa* directed against the prime minister, Boutrus Pasha, in 1909, and the second time in 1910 for writing the preface to a seditious book of poems. He fled to Constantinople to escape prosecution for the breach of neutrality which he committed in attempting to smuggle arms into Tripoli for the Turks. His recent arrest and trial in connection with the seditious posters, have completely discredited not only him, but his party.

The Moslem press of Cairo is still thoroughly Moslem, but no longer indulges in such attacks on Christianity and on British policy as were possible two years ago. Even the men of El Azhar have learned that it is not safe to go too far in their agitations against the Government.

### Through Moslem Eyes

Such is the political situation as we look around the horizon of the Moslem world. But to understand its real significance, one must look at it with Moslem eyes. According to Moslem constitutional laws, the whole world is divided into *Dar-ul-Harb* and *Dar-ul-Islam*. The former is that part of the world which is under Moslem rule; the latter is that which actually or potentially is in a state of war until, by conquest, it becomes also the abode of Islam. To turn *Dar-ul-Harb* into *Dar-ul-Islam* is the object of *Jihad* or Holy War; and therefore, theoretically, the Moslem should be in constant warfare with the non-Moslem world. This old conception and the one based on the Koran itself has been utterly changed by the course of events. Moslems now say that land which once was the abode of Islam does not become the abode of war except on three conditions:\* "(1) That the legal decisions of unbelievers are regarded and those of Islam are not; (2) that the country immediately joins the abode of war, no Moslem country coming between; and (3) that there is no longer protection for Moslems."

One can see into what extremes the fall of Turkey, the seat of the caliphate, would bring the science of

\*See Macdonald in the *Encyclopedia of Islam*, page 918.

constitutional law throughout the Moslem world. India, for example, has been and is a problem. In the "Dictionary of Technical Terms," (a Moslem work) the situation there is summed up in these words: "This country is an abode of Islam and of Moslems, altho it belongs to the accursed ones, and the authority externally belongs to these Satans." The only real *Dar-ul-Islam* left in the Moslem world is independent Arabia and Afghanistan, for there the ordinances of Islam are established, and the rule of the Koran as regards capital punishment, mutilation or theft, slavery, and the treatments of perverts, can be carried out. All the rest of the Moslem world has technically come under the rule of the "People of the Book." Will *they* arise to their God-given opportunity and present *the* Book with its message of the living Christ and His standards of equity and law to the whole Moslem world in this critical hour? As our eyes sweep the horizon of all the lands dominated or imperilled by this great rival faith, let us not fail to see the individuals as well as the masses. Because of present conditions they are naturally despairing, defiant, desperate, but also, many of them waiting, hoping and longing for that life and liberty and happiness which only comes to the heart and to the home through Jesus Christ our Lord.





INTERIOR OF A CHINESE MOHAMMEDAN MOSQUE IN SHANGHAI

## CHINESE MOHAMMEDANISM

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IT will probably never be known exactly when Mohammedanism first reached China. It is claimed that in response to an invitation from the Emperor, in 628, Mohammed sent his uncle as an ambassador to China, bearing a magic picture of the Prophet. The Emperor, upon seeing the wonderful face of Mohammed, knelt down in adoration; but the magic of the picture consisted in the fact that when the Emperor knelt, the picture dissolved and he was thus saved from idolatry, the most hated of all the sins to Mohammedans. This story resembles very closely that of the introduction of Buddhism, besides which fact there are several other reasons to discredit it. The year in which this embassy was said to have reached China was 628, while Mohammed was still at Medina and not yet in control at Mecca. He was

not in a position to take notice of affairs in distant China.

The Arabs had been in commercial communication with China even before Mohammed's day, and it is probable that the first word about this new religion came to China with these traders. Their communication was largely by the sea route entering China at Canton, Hangchow and other ports of the southeast coast. This stream of traders continued many hundreds of years and brought many followers of the Prophet to China. The other contact of China with Mohammedanism has been through China's western borders and has consisted more largely in military forces which have come not as conquering hosts but as mercenary bands. The largest numbers of these came in the early years of the Yuan dynasty, when the Mongols needed outside soldiers to help in completing the subjugation of China. These

mercenaries consisted of people drawn from the various countries of central and western Asia with most of which China had for centuries had relationships. One nation, now extinct, that of the Ouiguars, gave its name to Mohammedans in China, who are now called Hui-hui, the *oui* by phonetic change having become *hui*.

Among those coming from older Mohammedan lands were not only traders and soldiers, but also scholars who rendered the court the important service of correcting the calendar, and serving as astronomers. In this they were later superceded by the Roman Catholic Fathers.

China, like Arabia, has had the lunar year, but with the difference that, while the Arabs have always only twelve months in every year, thus causing their feasts to rotate through the four seasons, Ramadan sometimes coming in the heat of summer and sometimes in mid-winter, the Chinese have kept important annual events at about the same season of the year by adding an intercalary month. This was done two years in every five, the intercalary years having thirteen months.

The Mohammedans in China have never had the power of the sword except in limited areas and for limited times. Their increase, therefore, has been by intermarriage, adoption of orphans, and pacific proselyting, chiefly the two former. According to the careful and conservative estimate recently made by Marshall Broomhall and published in his book on "Islam in China," there are now 9,000,000 Mohammedans in China. The largest numbers are in the north-west and south-west China. The greatest Mohammedan center in

Eastern China is Nanking, where there are twenty-five mosques. They are also strong in Peking. The province in which they are weakest is Kiangsi, which contains only 10,000 Mohammedans. In the capital of this province, Nanchang, I found two mosques. As compared with Christians, counting both Protestants and Catholics, the Mohammedans in China are about nine times as numerous.

The central Chinese Government performs comparatively few of the usual functions of government, leaving much to the heads of families and leaders of guilds. It was natural, then, that in the early years of Mohammedanism in China a system of exterritoriality should be developed with leaders exercising many of the powers now held by European consuls in China. The Mohammedans in China do not now hold such power, but they are a separate people. In official documents they are referred to as Hui-min, or Mohammedan peoples, in distinction to Pei-sing, or citizens. There is also a similar distinction made between Christian church members and citizens. Confucianists, Buddhists, and Taoists are regarded as citizens. Our Christian converts have probably inherited from the Mohammedans this distinction, which is not a desirable one. It is interesting to note, too, that while Nestorian Christians preceded Mohammedans in China by some three hundred years, their propaganda never covered all China, and in many parts of China the first teaching regarding Jesus was done by Mohammedans. They have much of the narrative of his life, tho in a distorted form, and leave out some of the essentials such as the crucifixion, which they positively deny.

All Mohammedans in China deny that they are Chinese (tho many of them have a large proportion of Chinese blood in their veins) and claim that they are foreigners. Turkey has more than once attempted to obtain jurisdiction over them as has Germany, but the Chinese have succeeded in retaining sovereignty. They are at present really a people with a religion but without a nationality. Through their pilgrims who go to Mecca, by correspondence and by visits of emissaries from India, Arabia and Turkey, they keep in touch with Mohammedans in other lands.

As stated above they are a people very separate from the Chinese among whom they live. They do not eat with Chinese, because the latter eat pork. Consequently they can not work in the same shop because all employees usually eat together. The result is that they usually engage in only a few trades or lines of business in which they frequently secure a monopoly. This is true in some places of the killing and selling of ducks and chickens, and in most places of the slaughtering of beef. In some parts the carrying and hotel trade is largely in their hands. Many dealers in gems and curios are Mohammedans, as are also fur dealers. They include, however, rice, silk, cotton, and oil dealers, as well as farmers and scholars. The latter are divided into three classes; students of Western learning, trained in modern schools; Confucian scholars, some of whom have degrees; and teachers of their own law and theology, who speak and write Arabic. The first and last of these classes correspond practically to the Shicks and the Ef-fendi of Egypt.

I have had personal contact with Mohammedans in twelve provinces and many dozens of cities and villages, and can not see that they are economically much better or worse off than the Chinese. Their shop signs contain characters or pictures which show they belong to Mohammedans; the street-doors of their houses have no Chinese mottoes on them as do the Chinese houses. The men clip their mustaches, a thing the Chinese do not do; and their graves are different in shape from those of the Chinese. Their relationships with the Chinese are seldom thoroughly cordial. The latter have for centuries shown their contempt by adding to the character which means Mohammedan, the radical which means dog. A daily paper in Shanghai did this last June, but, after receiving a protest from a Mohammedan, published an apology, and promised not to repeat the offense.

The educational conditions among the Mohammedans are not very different from those among the Chinese. The vast majority can neither read nor write either Chinese or Arabic. It is interesting to note that all of them know a few words of Arabic, which they use with each other somewhat as passwords, also to exchange opinions secretly when bartering with a non-Mohammedan. By learning and using a few of these Arabic words, I have sometimes gotten easy access to Mohammedan circles, where it would otherwise have been difficult.

The first Mohammedan services which I attended made a deep impression upon me. They are so simple and dignified, the mosques are so clean and orderly and free from tinsel that the contrast with the Bud-

dhist and Taoist temples and services is refreshing. They were the first non-Christian religious services I had ever attended that commanded my respect and stirred within me the spirit of prayer. But I have since come to know that not one in ten of the worshipers understands what is being said as it is all in Arabic; and many of my pleasant impressions have been dissipated since I knew that the worshipers did not worship God with their whole mind or indeed with their intellect at all. In only one service have I ever heard any exposition in Chinese, tho everywhere they have assured me that at times they do have preaching in the vernacular.

In most cities no provision is made for places of worship for women. In Nanking I was told of one mosque for women, but it was closed at the time because the leader, a woman, had recently been killed. In Kaifeng-fu I learned of another mosque for women and visited it. The leader is a woman by the name of Chang. It is a handsome, well kept up establishment, containing, besides the place of worship, a school for girls. It being a place entirely devoted to women, I did not enter, but very accommodately all the doors were opened so that by standing at the entrance I could see the entire place. The five characters on the gate are: Tsing Chen Nu Hsueh T'ang, meaning "Mohammedan Girls' School." I have heard of a few mosques for women in other places.

There is a considerable Mohammedan literature in Chinese, tho I have not been able to lay hands on it, the Mohammedans being hesitant about letting any outsider see it. I have secured, however, a number of

their books. Not one of those I have examined is address to non-believers. The greatest of their writers was Liu Kiai Lien, sometimes called Liu Chi, who lived in Nanking some two hundred years ago. I have visited his tomb outside the South Gate of that city. It is a spot to which Mohammedan pilgrims go for prayer and the reading of the Koran. They wish to secure Liu Chi's help in prayer for them on the day of judgment. His writings include a three character classic, and a four-character classic for children, histories, expositions, and exhortations. One of his essays contains a very interesting discussion of the proper Chinese term to use for Allah or God. They came to the same conclusion as that reached later by the Christians, and adopted Shang-ti.

For all their monotheism the Mohammedans are no better morally than the Chinese. It is worth while calling attention to the fact that while the Chinese usually only have one wife, the others being concubines (except when a man has to raise up descendants for his brother or a childless uncle, when he takes two women both of whom are wives), the Mohammedan in China as in other lands is allowed as many as four full wives at one time; and when his income permits he usually avails himself of the privilege.

The spiritual condition of most of the Mohammedans is shown fairly well by a conversation I had once with my personal teacher of Chinese, who is a Mohammedan holding one of the Chinese literary degrees. I asked him what he regarded as the most important things in Mohammedanism. He replied, that of ex-



ternal things, not eating pork, and of internal things, the washing ceremonies were most important.

In Western China there are two Mohammedan sects, the new and the old, sometimes called white caps and red caps. In Eastern China I inquired regarding such divisions, but was often told they did not exist, until one day in Nanking I found a Chinese poem posted on the wall of a mosque telling of the errors of the new sect and bemoaning the strife it brings. The chief differences between the two seem to be the use of the white and the red caps; variations in methods of slaying and cleansing fowl; and the raising of the fore-finger in speaking of Allah. The old sect has the last-mentioned practise.

A knowledge of Mohammedanism is valuable to a missionary in China for several reasons. He will often meet Mohammedans, and may win some of them to Christ, especially if he knows something of their religion. A missionary recently told me of a conversation he had with a Mohammedan who objected to Christianity because of the doctrine of the Virgin Birth. The missionary was not able to give an answer which satisfied the Mohammedan, as he would easily have been able to do if he had known that the Virgin Birth of Christ is taught in the Koran itself. A more detailed study of Mohammedan methods of propagation may also give some valuable contributions to the science of missions. Fifty years ago, a knowledge of their literature would have been a help in our term controversy; and we Christians have still much to learn from their writers as to command of the Chinese classics, and the use of the ready-to-hand

religious teachings there found. A large part of our Christian religious phraseology in Chinese is borrowed from Buddhism. We might well use those terms which have had monotheistic meanings worked into them by the Mohammedans; and we must study their terms if we would prepare a Christian literature to appeal to them and win them to Christ. The Christian Literature Society has a few small books in Chinese for them, and the West China Tract Society, Chungking, is making a beginning to translate tracts which have been found successful in Egypt and in India.

The Mohammedans say they believe that Christians have falsified the Bible, and so regard us as dishonest. They think our trinitarian theology teaches polytheism, and have very specious arguments ready to undermine all our vital doctrines. Their minds are thoroughly prejudiced against us, but, as in all other countries where faithful work has been done for them, there have been good results. A paper recently to hand reports a revival in the Methodist Church in Chengchow, Honan, in which some thirty inquirers were enrolled, half of them being Mohammedans. In Fukien province last Spring I was entertained by an American Board pastor, who to my surprize I learned was a converted Mohammedan. In several places I have worshiped together with converted Mohammedans. They respond not to arguments, which roll off them like water off a duck's back, but to the direct non-controversial preaching of Jesus Christ in all his beauty and attractiveness and to the living of the Christian life.



THE CITY OF HANKOW, LOOKING ACROSS THE HAN RIVER FROM HAN YANG

## PRESENT CONDITIONS OF MISSIONARY WORK IN WESTERN CHINA

BY REV. W. F. BEAMAN

Missionary of the American Baptist Foreign Missionary Society.



THE comparative youthfulness of mission work in western China, the hardships of travel in reaching there, the frequency with which disturbances in China in recent years have made it necessary for the missionaries to leave for the coast, the notable success of the work in the rapid progress that has been made, the high aims in educational and evangelistic work carried on by the missionaries, and the spirit of unity and cooperation among the various denominations that permeates all their efforts, entitles this field to a world-wide interest on the part of mission supporters. But no account of conditions in western China at the present time would be complete that does not

take into consideration recent changes and the present outlook throughout the country in general. The oldest and most exclusive monarchy of the ages has dissolved itself, like a stereopticon picture thrown on the screen, into the youngest Republic on earth. This superhuman feat has been accomplished after a revolution characterized by a rapidity, peaceableness and moderation unique in the history of the world, the success of which was due in no small measure to the sagacity, statesmanship and patriotism of Dr. Sun Yat Sen, the Republic's first provisional president. Amazing in its completeness, this political transformation, in which a nation was almost literally "born in a day," was started in the province of Szechuan in September, 1911, by an agitation which



THE CITY OF WUCHANG, LOOKING ACROSS THE YANGTZE RIVER FROM HAN YANG

began there against the Foreign International Railway Loan which had been recently carried through by the Manchu Government. The world-wide interest which has been centered in China from the start of the outbreak has been intense to an uncommon degree and every step in the course of events there still engages the world's undivided attention.

It is an astonishing fact, which excites both admiration and wonder, that an empire, so long ruled by a despot, has at the same time fostered the elements of democracy in the hearts of the people, and that a country, that for ages past has been so prolific in the vital forces that constitute an empire is at the present time probably the richest on the face of the globe in undeveloped resources. That the world powers are alive to the possibilities that lie in the development of these resources is

manifested by their present action, in claiming special rights in Manchuria, Mongolia and Tibet,—rights, be it noted, that were probably given them for “value received” by the old Manchu rulers in the last years of their decline and fall, but not openly claimed until now. The potency of the hour is also no less manifested by the willingness of the great powers to lend the new Republic vast sums of money with which to develop the country. That this money may not be recklessly spent on unproductive enterprises like the building of a useless navy or the drilling of a needless army, and to make it reasonably sure that the investment will be a safe one for the bondholders, the services of the best men of the West offered to act as agents for the powers and advisers to the Republic. The world powers have come to know China and some of her weaknesses during their

past varied experience with her rulers and they believe that with other weaknesses the new Republic has inherited from the recent Manchu Dynasty a lack of skill to manage modern financial affairs honestly. Therefore to refuse, as it seems to be doing, the much needed assistance that is offered by the powers with the money the Republic is clamoring to borrow, is to lead the money-lenders to distrust China, and to delay for a long time possibly the application of modern methods in developing the country's resources.

Western China is no less affected by these things than are other parts of the country. The people are as advanced in modern thinking there as elsewhere. They were the first to put down the old order and establish the new. In size, population and wealth the province of Szchuan ranks first among the provinces. For ten years it had been seething, as had other parts of the land, with revolutionary ideas. It was difficult to tell whether the missionaries were furthering more the spread of the Gospel by their work than they helped the spread of the revolutionary propaganda. Preaching the gospel of liberty was interpreted by the practical revolutionary propagandists and sympathizers as meaning liberty from Manchu rule and political freedom from oppression. Revolutionists attended places of public worship with the Christians and made it an opportunity to spread their ideas, altho they could not hold public meetings in preaching halls. The mission schools, too, were avenues through which enlightenment came and ideas of liberty spread, so that the student class was an effective force in helping to bring on the revolution.

Some of the leading members of the Christian community were among the most active agitators against the Manchus. Secret revolutionary organizations honeycombed society. Chao Er Suen, the able viceroy of Szchuan prior to the outbreak there, kept the "lid on" during his tenure of office only by a very narrow margin. When he was called to the viceroyalty of Manchuria a few months before the revolution started, his brother, Chao Er Fong (never to be forgotten for his famous attempt to hold the province for the Manchus, and the shameful way he was finally butchered and dragged headless through the streets of Chengtu), who had been pacifying Tibet under Chao Er Suen, was appointed acting viceroy to succeed him. When Chao Er Fong reached Chengtu from Tibet, he found the "lid" had slipt off. The revolutionists, with the foreign railway loan as their excuse and weapon, had broken loose and were filling the province with dissension and disaffection. The more Chao Er Fong tried to quiet the people the more they clamored for their contested rights till the climax was reached by the murder of Tuan Fong. He had been sent as Royal High Commissioner to pacify the province. Then followed the execution of Chao Er Fong on the public streets of Chengtu, and the establishment of a new provincial democratic form of government. With Wuchang, Canton, Shanghai, Nanking, Chengtu and scores of other great centers throughout the empire all in line and the Manchu rulers set aside, a new and great Republic emerged almost instantaneously and peacefully before the gaze of an astonished and admiring world.

### From Old to New

From a state of political chaos which necessarily attended the change from the old to the new, Szchuan with the rest of the country has been heroically putting forth every effort to establish law and order within its borders. As in other parts of China many of the missionaries by order of their Consuls left the West at the outbreak of the Revolution, but they are already returning and are resuming their work in Chengtu and some other centers.

Dr. O. L. Kilbon, of the Canadian Mission in Chengtu, writes September 14, 1912: "I think Szchuan is as quiet as any other province and perhaps quieter than most. Only a small percentage of the missionaries is back (many more were on the way at the time this was written), but our work is most promising in all departments. Churches and chapels are crowded with attentive listeners: schools are better attended, and hospitals and dispensaries are filling with patients. There is any amount of talk just now about the supposed impending partition of China, but through it all there is no anti-foreign feeling."

### Team Work in West China

Mission bodies working in western China are doing "team" work. Every effort is made to give effect to that form of cooperation that is consistent at once with denominational liberty and Christian union; that combines economy with efficiency and harmonizes missionary strategy with denominational autonomy. Union in education, interchange of church membership and mission comity have successfully passed beyond the experimental stage.

Higher education for the youth of Christian families is provided for by the Chengtu Union University scheme which is an organized body of representatives of mission boards of England, Canada and the United States



THREE CHRISTIAN LEADERS IN CHINA

Zia Hang-cai, the eloquent Chinese preacher; Ding Li Mei, the D. L. Moody of China; and Tsao Li, Y. M. C. A. leader of Shanghai.

engaged in mission work in Western China. The university is located outside of the city wall of Chengtu on a plot of ground between sixty and one hundred acres in area. The regular courses in arts, science and medicine are given. Men, training for the ministry, connected with the cooperating missions, are also doing their theological work there. A union medical school is a part of the scheme. Other special technical schools will be formed as time and need demand. The plan is to do together those things that can not be done as well separately. The object of the univer-

sity is to give the youth of the land an equipment in Christian education that will fit them for their life work,—first, that those who wish to enter the ministry may become the leaders of an enlightened people; also to fit men under Christian teaching and influences for the other callings and professions of life that they may become intelligent Christian leaders and statesmen.

The West China Educational Union for primary and secondary schools has adopted a uniform course of study which is in use by mission schools generally. This follows in general the course of study in the government schools and leads up to the university course. Certificates of graduation from the schools following this course are accepted for entrance to the university.

Cooperation and union in West China have not stopt, however, with education. A working basis for interchange of church membership has been adopted which is proving to be helpful to all and harmful to none. When a family of Methodist Christians moves from a Methodist district to one that is occupied by Baptists, for instance, and there is no Methodist church there, they are taken into the Baptist church on their application if the application is accompanied by a recommendation from their pastor and their church stating that they are in good standing. It obviates starting other churches in every center where there happens to be a few Christians without a church home of their own denomination.

Mission comity is also in practical operation. Each board avoids overlapping the field of another where practicable, even in strategic centers,

where several boards have work in the same city, but it is expected to adequately provide for that in its own sphere. When questions arise that can not be settled by individual missions among themselves, the course is always open to apply to the Advisory Board of Missions for West China for its advice and assistance as to the best way out of the difficulty.

#### How Christians Are Gathered

Western China with its seventy million or more inhabitants, industrial, frugal, religious and astute in business affairs, holds an empire within its borders. Very fortunately missionaries there have from the first followed the most simple and practical methods of evangelization. The "Rice Christian" method, by which people came to church for what they got out of it in material support, has been discountenanced. The missionaries, after learning the language, spend much of their time out among the people in their cities, towns, villages and homes, preaching to them directly, on the streets, in the market places or in their temples and halls. Bibles, tracts and books have been sold and widely distributed. The Christians have been gathered into small groups, because the field is not old and numbers are not large as yet, and organized into churches where the regular Sunday services are held. Sunday-schools are an important branch of the church work. Young people's societies have been organized, and in many cases are carried on by the Chinese Christians themselves. Young Men's Christian Association work is encouraged. Bible classes are held for the church-members where Christian truth and

the importance of living a true Christian life is imprest on their minds. Classes for enquirers are kept up to teach them the essentials of Christianity before becoming members of the church. Women's classes are held for wives and mothers to teach them how to make the home a center of Christian life and happiness. Special Bible classes are held for church members who will make promising preachers but who have had no educational advantages and are too advanced in life to enter school or college. They are the "hand-trained"

preaching in the colloquial is carried on daily for the people on the street who never attend the ordinary Sunday services. This work, however, is now done largely by the Chinese preachers. Preaching halls are also opened in villages and towns far removed from the large centers. In these halls the Chinese preachers live and carry on the preaching, but as yet the financial support usually comes from mission funds, altho they are making good progress toward self-support in some places. The missionary accompanied by his Chinese



TEMPORARY BUILDINGS OF THE CHENGTU UNION UNIVERSITY

The Board of Governors are now raising \$500,000 in America and England for Equipment

preachers, a class of men who have done valiant service in China and who have been successful largely because they have come into close personal touch with the missionary and have partaken of his zeal and enthusiasm and have received inspiration from his example. By these varied activities the church is made the center from which radiate influences that reach out far and wide, permeating the whole region with Christian knowledge and enlightenment.

Besides the church buildings in large centers where the regular Sunday services are held, small halls called "street chapels" are kept open on busy city streets where popular

preachers still takes extended tours through districts where there are no preaching halls. During such tours books and tracts and scriptures are sold, usually at a low rate. On these occasions it is necessary for the missionary to travel in sedan chairs, on ponies, or afoot; also to use much Chinese food, live in Chinese inns, take along his own bedding and carry a certain amount of canned food stuffs.

Medical work is also very successfully carried on in various large centers. Some of the largest and best equipped mission hospitals in China have been built at Chengtu and Chungking. The medical work has

been a great aid in planting the missionary enterprise on a firm footing in this new country.

#### Figures for West China

Statistics for 1911 show that in the three provinces of Szechuan, Yunnan and Kweichow which are usually considered as constituting what is known as Western China, there are 497 missionaries, including wives and single women, 300 Chinese preachers, 39 Bible women, 219 organized churches with 11,014 adult members and 14,500 enquirers; 189 Sunday-schools with 9,572 pupils. There are 92 students in theological schools, 6,643 pupils in mission schools of all grades, boys and girls, 12 mission hospitals and 26 dispensaries; 43 mission doctors, men and women, who treated 115,140 patients during the year. Notwithstanding this array of statistics which show that great progress has been made in this distant field which thirty years ago had scarcely been entered by the first pioneers, there is yet much unoccupied land to be possessed, especially in the adjacent country of Tibet.

#### Tibetan Problems.

Tibetan affairs, which are closely related to Western China and its progress, are proving troublesome. As a result of China's past policy of trade and barter with foreign nations, over her dependencies, the question of the future of some of these dependencies, including Tibet, is causing considerable anxiety in official circles at Peking. This is due probably to a lack of knowledge on the part of young China about "understandings" that were entered into with the powers during the waning years of the tottering Manchu throne. Prior to the Younghusband expedi-

tion into Tibet while the Russo-Japanese War was in progress in 1904, China had openly declared that she had no control over Tibet. By intrigue with Russia at that time on the part of Lama Dorjief, it was rendered imperative that Great Britain should send an expedition to Lhasa. The success of that expedition terminated in a treaty between the Indian government and the Tibetan government. Subsequently this treaty, which allowed China the suzerainty over Tibet as before, was mutually recognized by Great Britain and China. However, by this aid given by England, China's authority was much more firmly established than before, while China on her part recognized England's "special" right to trade in Tibet to the exclusion of giving other western powers special privileges there. This "understanding" was later formally recognized as the *status quo* between China, England and Russia. Great Britain now maintains that under this arrangement China assumed suzerainty and not sovereignty over Tibet and that for this reason the present Chinese republic has no right to force the Tibetans against their will to become an integral part of the Republic, especially since the Tibetans have recently thrown off Chinese rule entirely. In view of these past agreements Great Britain claims that it is best for all concerned for Tibet to be independent and, therefore, has formally disapproved, in a recent memorandum to the Chinese authorities in Peking, of the recent punitive expedition to Tibet to crush the Tibetans into submission, sent from Chengtu by the provincial government of Szechuan.



Tibet has never been "wide open" to the missionaries. The French Catholic priests, the China Inland Mission and the Christian Mission Board of the United States, have carried on mission work on a limited scale along the eastern border at Tachienlu and Batang for some years past. Miss Taylor and others have made beginnings also on the Indian border of the country. Western China is deeply concerned whether the prevailing influence of the future in Tibet is sympathetic toward the spread of Christianity as it would be under British control, or whether a certain European power that in the past has had sinister designs on the country and whose influence is directly opposed to Christian missions, should determine the destinies of Tibet. With Tibet free and the people brought into contact with the enlightening influences of Christianity and Western civilization there is nothing for Western China to fear. A speedy settlement, therefore, of Tibet's relationship to her powerful neighbors can not be too earnestly desired.

#### The Outlook for Christianity

However, the prospect for the future progress and development of missionary work in Western China is by no means discouraging. The people are more open-minded and friendly toward foreigners, particularly the missionaries, than ever before. Ex-Provisional President Dr. Sun Yat Sen who was recently commissioned by Provisional President Yuan Shi Kai to take charge of all railway schemes for China, recommends the completion of the line of railway from Ichang to Chengtu which was started before the Revolution broke out. He includes this line in what he calls the Southern China system beginning at Canton and terminating at the Tibetan capital, traversing on its course the provinces of Kwang Tung, Kwang Si, Yunnan, Kweichow and Szechuan. When Western China has been thus brought into touch with the outside world by rail its advance and progress toward the high Christian ideal placed before it by the missionaries will receive new impetus.

### "SUN YAT SEN AND THE AWAKENING OF CHINA"\*

#### AN ILLUMINATING BOOK ON THE CHINESE REVOLUTION AND ITS WASHINGTON

BY PIERSON CURTIS, PRINCETON, N. J.



OUT of upheaval and turmoil in China has arisen a fire-new republic. Few people realize just how, after so many centuries of placid acceptance a sudden and concerted uprising has overthrown the ancient Manchu supremacy and turned the eldest of empires into the youngest and largest of republics.

A most timely book by Dr. James Cantlie, F.R.C.S., long Dean of the College of Medicine at Hong Kong, reveals clearly both the moving spirit of the rebellion, and the causes which silently worked with him to change so swiftly the government of 400,000,000 people. "How this man, poor, obscure and unaided achieved so wonderful a sway over these countless millions of his fellow-celestials,

\*See "Sun Yat Sen and the Awakening of China." By James Cantlie and C. Sheridan Jones. Revell, \$1.25.

usually deemed the most elusive of mankind," is the theme of the book, and in the light of twenty-five years intimacy with Sun Yat Sen, Dr. Cantlie declares that "To answer that question so that the public may see Sun Yat Sen and the Chinese Revolution in their true perspective is to describe a career that alike for romance and historical importance has never been surpassed."

It may seem a paradox to say that "the great achievement of the Revolution has been to restore China to her true, her normal self." But such is the case. The new republic is the successor of the Chinese autocracy of the pre-Manchu days. Under the Ming dynasty the country was governed by the most able and learned men, chosen by examination. Fitness and not birth was the essential, "The very office of Emperor was by no means hereditary. The pure theory of succession was that the best and wisest man in the Empire should be nominated. \* \* \* In a word Chinese government was probably the most scientific attempt ever made to secure government by 'aristocracy'."

Then came the Manchu Tartars. Called in by a Ming general to aid him in driving out an usurper, after seven years of war with the rebels, the Manchus crushed them, took the throne for themselves, and inaugurated the decadence of the Empire.

Outwardly most careful to preserve the forms of government, they changed everything. Unlike the Mings, the Manchus maintained their rule by a huge army whose network of garrisons has been a constant reminder to the nation that they were under a foreign tyranny. To

support this army the public offices were put openly on sale. The competitive examinations were still held; but the ignorant Tartar, afraid of his educated subject, devised a system of education which would come to nothing. The ancient classics were denuded of real information, and reduced to a series of copy-book maxims, on which students wasted their brains. And, an examination in this sham learning passed, the candidate had to buy any good appointment. The centralized government of the Mings with its control and universal supervision gave way to a corrupt feudalism, with no check upon the mandarins. Each officer "squeezed" those below him to make his dearly bought office pay. And on the people fell a fearful burden of taxation.

With such a state of affairs two requisites only were needed to overthrow the hateful foreign yoke. First a leader to unite and direct their discontent, and second a removal of this menacing army of trained fighters. This leader was Sun Yat Sen, and the Manchu army was so infected by his plea for freedom that it became an aid instead of a menace. Sun Yat Sen was born in 1867 in a village thirty miles south of Hong Kong. His Christian father was an agent of the London Missionary Society, and Sun through this influence became interested in a mission hospital, and at the age of twenty came to Hong Kong to enter the College of Medicine just established by Dr. Cantlie. After five years of work there he settled in Macao, and converted its old Chinese hospital into a hospital of Western medicine. It was here that Sun first heard of the "Young China Party," and upon

moving to Canton, he joined, in 1894, "a society of some eighteen prominent members whose object was the mending or ending of the Manchu monarchical power. Of the eighteen members, seventeen were beheaded shortly after the inception of the idea and Sun was the only member of the original 'conspirators' left to carry on the great upheaval." From that time until the abdication of the Manchu Emperor in February, 1912, altho others have helped, advised, and given freely, Sun Yat Sen stands alone as the inceptor, the organizer, and the focus of all this great work.

Naturally he soon became a marked man. The many narrow escapes he had from the talons of the ever watchful Manchu dragon are almost unbelievable. After an early attempt upon Canton which was betrayed, Sun and the other members of the Central Reform Committee were forced to flee by night over the city walls. Sun was obliged to go to Japan where he cut his hair short and drest as a Japanese. Later he fled to Honolulu where he was received with open arms by his countrymen who had heard of his exploits and of the big price on his head. In an account of his further travels Sun says:

"Thence I went to San Francisco and enjoyed a sort of triumphal journey through America, varied by reports that the Chinese minister was doing his utmost to have me kidnapped and carried back to China, where I well knew the fate that would befall me—first having my ankle crushed in a vice and broken by a hammer, my eyelids cut off, and finally be chopped to small fragments, so that none could claim my mortal remains.

For the old Chinese code does not err on the side of mercy to political agitators.

"I sailed for England in September, 1896, and on the eleventh of the next



DR. SUN YAT SEN

The First Provisional President of China

month was kidnapped at the Chinese Legation in Portland Place, London, by order of the Chinese Ambassador. The story of that kidnapping is already fully known to the world. It is enough to say here that I was locked up in a room under strict surveillance for twelve days, awaiting my transportation on board ship as a lunatic, back to China, and that I should never have escaped had not my old friend and master Dr. Cantlie been then living in London. To him I managed after many failures to get through a message. He notified the newspapers, and the police and Lord Salisbury intervened at the eleventh hour and ordered my release."

Many times in China his life was attempted by assassins. One of the most serious of these attempts was made in Canton by two young officials who entered Sun's room late one evening, attended by a dozen soldiers. His capture or death meant promotion or high reward, but Sun's calmness saved him.

"Apprized of their advent, he took up one of the sacred books on the table beside him and read aloud. The would-be captors listened and began to ask questions. Sun entered into conversation with them, and in two hours time the officials with their attendant soldiers departed." And this is only one of many cases where Sun's personality and magnetism won over his deadliest enemies.

For seventeen years death by violence constantly threatened him. Half a million dollars was once offered for his capture, and only now is he safe. Pursued thus from city to city of his own land, where he passed secretly by canal-boat and junk, shadowed and threatened abroad in every country in which he spread his message to his countrymen—Sun Yat Sen succeeded in building up a great force of intelligent united revolutionists. But leaders and men were not enough. Money in large amounts was needed, and Sun was the man to collect it. He says of this mission:

"Now began a new role for me—a canvasser for political funds. In this capacity I traveled in every city in America and visited all the leading bankers in Europe. Emissaries sent by me penetrated into all quarters. All over the world, and particularly in America, the legend has grown up that Chinamen are selfish

and mercenary. There has never been a greater libel on a people. Many have given me their whole fortune."

It must be remembered that the final, successful rising of 1911 was only the culmination of a series of risings carefully planned and directed by the "Young China Party." These failed mainly for lack of an arsenal with its stores of ammunition. That first ill-starred attempt upon Canton was directed at the arsenal and two other well-planned attempts upon this strategic point failed only because of the giving out of ammunition. But even had the revolutionists taken Canton and its arsenal their hopes to overthrow the Empire would have come to nothing had the foreign-drilled army of the Manchus opposed them. "But Sun Yat Sen's doctrine of freedom had, however, prevailed with the officers even in the highest ranks; and by January, 1911, three-fourths of the army were pledged to help the reformers." The attempt by the Manchus to disarm these disaffected troops precipitated the final outbreak, and the revolution took place nine months before the appointed day. So well organized were the forces even at that time, that with preparations incomplete and their leader abroad, they trampled under feet once and for all the old yellow dragon of the Manchu dynasty.

But in all the great reform movements, the most striking thing has not been the overthrow of the Empire. It is the extraordinary care and scientific acumen with which the foundations of the Republic were laid.

"The fighting has been but a small part of the revolutionary movement,

a side-issue which in every way possible it was hoped and intended to avoid. For fifteen years Sun had been organizing the great movement, and striving to place it on a firm basis. How did he do it? By preparing men for the government of the country under the new *regime*. Ten years ago the reform party sent the most promising Chinese students in the country to be educated abroad, so that they might be able to fill important positions in the cabinet and in the departments of government. In Europe and America several hundreds of young Chinese were engaged in studies of all kinds with a view to becoming legislators and councilors. The men were being trained while yet the Manchus ruled and their hold on the throne seemed secure."

"During his visits to Europe and America Sun saw these men, conferred with them, and took them into his counsels. These men represent modern China to-day. Yuan-Shi-Kai, when he made up his cabinet said it was composed of the best men China possess, and it is a fact that the highest positions were given by Yuan to Sun's foreign educated *protégés*."

No one understood better the worthlessness of Chinese education, and the necessity of modernly trained men to lead a nation. Sun is himself an authority on legal, military, engineering, agricultural and mining matters. He is without doubt the man possess of the widest and most liberal education in China to-day, and the respect given him by the Chinese who so respect learning, is probably as much due to his great learning as to his unselfish patriotism. Personally Dr. Sun is a sincere and humble Christian, and believes in the power of applied Christianity to solve the problems of state as well as of individuals. It augurs well for New China that in taking the best out of western civilization, her leaders have left a more than open door to the teachings on which that civilization was founded.

China owes everything of the present promise to Sun. So pure a patriot, so far-sighted a reformer, so commanding a leader, so keen a statesman, may well be owned with pride by all these awakening millions as the man most worthy to be the ideal and Father of Republican China.

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## THE SILENT INFLUENCE OF THE MISSIONARY

BY GEORGE F. HERRICK, D.D.

For many years a Missionary of the American Board at Constantinople.



THE Reports of Missionary Societies chronicle and publish the results of the work of the missionaries they send into Eastern lands. Those results are set forth in statistical tables. They give the number of conversions, of communicants,

of adherents, of persons received each year into the churches, the number of pastors and preachers, of Sunday school attendance, of schools and pupils, from kindergarten to college. The vast number of persons cared for in hospitals and dispensaries is duly reported. The millions of pages of sacred Scripture and Christian

literature put in circulation in scores of languages are stated. Relief work in times of famine, fire and flood, of massacre and war, is reported.

Does it occur to the reader of these reports, that in fact, and more and more as the years pass, all these things constitute only the lesser results of the life and the work of Christian missionaries from the West, who spend their lives in Eastern lands?

We leave to others to tell of such results of missionary work, abundant and various as they are, as have greatly widened our knowledge of the condition and the language of the races and tribes of Asia and Africa, results which have established civilization in place of gross savagery, have vastly extended commerce and notably contributed to the unification of the human race.

We propose to give, under three specifications, some glimpses of what may be termed The Missionary's Silent Influence.

1. *The Influence of His Life.*—In the beginning, the missionary from a Western land goes for a lifelong residence in one of the countries of the East. He is a foreigner, an alien; his coming is unwelcome to government and to the people. He meets untold difficulty in securing a domicile either by rent or purchase. He is a suspicious character, doubtless cherishes some evil design, is the secret agent of a hostile foreign Power. It is years of time before these suspicions are allayed. But by and by his true character is appreciated. The Oriental, once you get at him, possesses quite as much of the milk of human kindness as the Occidental. It is the *life* that tells everywhere. It is not an an-

nual, but a perennial plant, a centennial sometimes. The missionary may not be a genius, may not be brilliant, but he has *staying* power. The country to which he goes becomes his home. He learns the language of the people around him. He becomes familiar with their habits of thought and modes of life. Many of those habits of thought and modes of life are adopted, in whole or in part, into his own way of living. But he influences the people around him far more than he is influenced by them. His family life is to them a most significant object-lesson. That life may be adopted by the people very slowly and imperfectly, by some of them never. His relation to most of the people around him is not that of acknowledged religious teacher or leader. He is their neighbor, always friendly, sympathetic, helpful. The influence of the missionary's life is like the force of gravity, noiseless, steady, patient of result.

Scattered all through the vast populations of Asia and Africa these silent influences have been working with vastly accelerated force for a hundred years, and now they are working consciously *together* as never in the past. More than eleven thousand missionaries from Western lands are now living in the countries of Asia. Can any arithmetic calculate the value of such leaven as that in the mass of Oriental life? We know something of the significance of the *work* of Carey, of Duff, of Scudder, of Bingham, of Coan, of Goodell, Schauffer, Riggs, Hamlin, Paton, Moffatt, Colliard, and a thousand others. But what of the light that shone steadily in the darkness of those lands from the *homes* made

radiant by the lives of the noble women who helped beyond what any record reveals to make the work of those men significant and memorable? Look at the events transpiring in Turkey, in India, in China, and underneath the governmental upheaval and the political unrest and reorganization measure, if you can, the ground-swell, the strong undercurrent of a movement which looks toward a reconstruction of the social order, an aspiration for moral uplift, long and sorely needed in Eastern lands. Where did this impulse come from? Not from any native self-acting forces, not from diplomatic or commercial impetus originating in Christendom. Its source was the Christian life, the silent influence of Christian homes established in those lands by missionaries from the West.

2. *The Missionary's Local Influence on Men and Affairs.*—By many persons, and often by men sent to Eastern lands as official representatives of the United States government, missionaries have been regarded as well-meaning but unpractical men, ignorant of affairs, who were always requiring a lot of coddling and sometimes armed assistance from their own government. The writer recalls at least half a score of instances of U. S. Ministers or First Secretaries at Constantinople,—courtesy forbids the mention of their names—who, on arriving at their posts made it quite evident to the missionaries that they expected to be bothered a good deal by their unreasonable demands upon the Legation, which would be obliged often to deny their requests.

Such facts as the following, gradually becoming known to these gen-

tlemen, pretty uniformly resulted in their complete change of view.

(a)\* The older missionaries, both at the capital and in the interior, were more thoroughly informed and had more mature opinions on political questions as related to the rights of American residents in the Empire than any newly-arrived minister could possibly have. These men were often surprized to learn that no missionary ever made an appeal to the representative of his government *as a missionary*, but only as an American citizen.

(b) So far from bringing all their difficulties to their official government representative for help, the missionaries have uniformly, all over Turkey, settled those difficulties as far as possible, and actually in the great majority of cases, with local officials of the Turkish Government. It has been one of their acknowledged duties to cultivate amicable and even intimate and confidential relations with the local governors and other officers. When Dr. Farnsworth first located at Cæsarea in 1854, where he was senior missionary for half a century, he found everybody of every race unfriendly. When he retired from the field everybody of every race was proud to be his friend. His unflinching tact, his winning smile, his perfect self-command and "sweet reasonableness" constituted a power of influence that nothing could resist.

Dr. H. N. Barnum was a missionary in Harport for more than half a century. During the last half of that period certainly there was no man in the province of any race, in

\* Only of missionaries in Turkey can I speak from first hand knowledge.

office or out, who wielded an influence on men and on affairs comparable to his.

These are examples of the silent but measureless influence which the character and experience of missionaries at all the chief centers of the empire have exerted upon Moslems as well as upon Christians, before and during the long reign of Abdul Hamid II and during the last four critical years. We prefer to call such influence, not "by products," but most direct fruits of influence, silent but pervasive, of American missionaries.

3. *The Influence of Missionaries upon Inter-racial and International Peace.*—Hague Conferences and tribunals, arbitration treaties, great international causes peacefully settled, the united efforts of the Press, the stimulation of a world-wide public opinion against war, are powerful influences working toward the time when wars shall cease and peace everywhere prevail.

There is another influence, humble, unobtrusive, little observed, which, for a century, has been working toward the same end. This is the influence of missionaries resident in Eastern lands.

The charge has been made by Oriental rulers and has been echoed by the Press of Christendom, that missionaries, notwithstanding their claim of loyalty to rulers and to treaties, have fostered the national aspirations of subject races, have stimulated the unrest of oppressed Oriental peoples, have been dangerous emissaries of liberty where the very word liberty could not safely be spoken or written.

Well, if the missionary, while ever

mindful of present duty under the limitations that his residence in an Oriental land has imposed upon him, has not been a herald of righteousness, truth, purity and soul-liberty and responsibility, then he has been unfaithful to the commission of his Master, and has deserved the condemnation of all right-minded men.

The tremendous upheavals in Asia in recent years have challenged the attention, and to a large extent, in view of their comparatively peaceful development, have compelled the admiration of men of the West. Why is this? It is because they have shown such startling affinity with Christian ideals. The men of the Nearer and the Farther East, and of India, have learned their lesson from Christian missionaries long resident among them.

Missionary influence has been and is a powerful factor in the happy solution of the problem of the preservation and the strengthening of kindly and even fraternal relations between their own and Oriental peoples. Between the people among whom the missionary lives and all other peoples the tie of brotherhood, the recoil from military strife, is mightily strengthened.

Inter-racial animosities are rife and of long standing in Oriental lands. Mr. John P. Brown, who for some thirty years filled at different times the offices of first secretary, first dragoman and chargé d'affaires of the United States Legation at Constantinople used to say that the Turks have a genius for governing. He meant that they knew how, in their own interest, to stimulate and utilize the hatred of one subject race toward another. The whole influ-



ence of American missionaries in Turkey has been the exact opposite of this. They have trained in their high schools and colleges youth from the various Christian races, and in recent years, from the Moslem races also. These representatives of the various races live together, eat at the same table, sleep in the same dormitory, and often special friendships are formed between youths of what have been for ages hostile races.

The same influence is at work in the hospitals. In the same ward, in most cordial relation to one another, are found Turks and Greeks, Kurds and Armenians.

In the town of Zeitun, on the south slope of the Taurus mountain range, has lived a *ab antiquo*, a clan, of bold mountaineers, Armenians, whom the Turks have never been able to subdue, but have always feared. That there has been, in recent years, far less of useless strife and bloodshed than formerly between those hostile races, has been due to the friendly intervention, successively, of Dr. Pratt, Mr. Montgomery and Dr. McCallum, missionaries resident at Marash, the central city.

Amid the fierce animosities set aflame in the Adana and Aleppo provinces of Turkey in the spring and summer of 1909, Dr. Shepherd rode from place to place by day and by night on his errands of mercy to all sufferers, immune from harm from Turk or Kurd, recognized by all alike as an angel of peace. Similar is the record of the scores of American missionaries who, in the summer of 1909, as well as in 1895 and 1896, ministered to a people decimated by massacre, crushed and despairing under sudden and overwhel-

ming calamity. When the dreadful storm had passed, the Turks themselves applauded this unmatched manifestation of Christian philanthropy.

Representatives of Western governments at Oriental capitals, and business-men resident in commercial centers, are sometimes conservators of international peace, and sometimes they are quite other than that. But missionaries are always and everywhere, in their humble sphere of influence, lovers and promoters of peace between their fatherland and their adopted country, and between hostile races in lands where they live. There are many instances where missionaries in China and Japan and in the islands of the Pacific have wielded decisive influence in the restoration of peace between warring tribes, or in preserving peace and cementing ties of friendship between the peoples among whom they reside and their native land.

In the terrible crisis of the Boxer movement in China and in the confusion which immediately followed, it was Dr. Ament more than any other man who wisely and promptly interposed in a way that is bearing its peaceful fruit till this day.

Diplomacy and spectacular naval demonstration may have been effective in preserving peace between Japan and the United States. But back of all this and more effective have been the lives of such Japan-loving Americans and other missionaries as Dr. DeForest, who have lived among those people and have been more afraid of the white peril to the population of Eastern Asia than they have of the yellow peril to the people of the West.

# A CHINESE PREACHER'S INSTITUTE

BY REV. PERCIVAL R. BAKEMAN, HANGCHOW, CHINA.

Missionary of the American Baptist Mission



AN Institute for Christian Workers was held for the first time from July 9-18, 1912, on the grounds of the Presbyterian College at Hangchow. The Institute was planned to provide an opportunity for spiritual and intellectual refreshment for the Christian workers, many of whom spend the year isolated in a wilderness of unsympathetic heathenism.

The anticipated attendance of sixty or seventy was swelled to two hundred—representing eight different missions including Presbyterians, Methodists, Anglicans, Baptists and China-Inland Missioners—the smallest delegation numbering twenty-nine. And this diverse gathering of many communions, varied in age from youth to gray hairs and in training from the college graduate to the country laborer who scarce could read his bible without prompting.

A most encouraging feature of the Institute was the genuine interest displayed by the Chinese leaders and the hard work which they contributed toward the management. A strong representative committee was appointed to plan for the continuance and extension of the work of the institute next year.

One of the most interesting and significant things was the spontaneous and enthusiastic demonstration by this representative body of Chinese Christians on the question of Church Unity. The subject was proposed

by the Chinese. The discussion, consuming two entire evenings, was participated in almost exclusively by them. And even the most sophisticated of the missionaries were unprepared for the intensity and unanimity of opinion expressed. There was even serious discussion as to how the Chinese Church would manage should the parent denominations in the Homeland withdraw their aid because of the heresy of union. The emotions of the delegates found expression this year in the appointment of a Committee "to beat the drum and blow the trumpet"—as the picturesque Chinese has it.

The sentiment of the meeting on the question of Union was depicted most graphically in two cartoons of heroic size displayed at the closing session. The first represented the Church as it is—in the form of seven tablets each bearing the name of one of the denominations. These were arranged depending from one another by connecting links representing respectively the Provincial Federation Council, Christian Endeavor, Sunday-school, Y. M. C. A., Week of Prayer, and the Institute. The second cartoon showed "The Church as it will be." A circle with a red cross as center bearing the inscription "The Chinese Christian Church" formed the core of a larger circle divided into twenty-four segments each naming one of the provinces or dependencies of the Chinese Republic. This is the ideal of Chinese Christians.

# TEACHING THE INDIANS IN ALASKA

BY ROBERT TOMLINSON, SR.



WHEN the question of educating the Alaska Indians was first brought forward the U. S. Government seems to have readily undertaken the duty of supplying schools; and liberal grants have been voted each year since for their support. It is therefore much to be regretted that the returns from this expenditure should be so disappointing; and it seems only right that the matter should be investigated with a view of, (a) Finding a reason for this want of success; and (b) Discovering what change in the working of these schools would be likely to produce more satisfactory results. It is not the criticizing of the work that is being done that is so much needed, but rather the discovery how far the principles on which that work is based are sound.

The Bureau of Education seems to have established the Indian schools in Alaska on the model of schools for white children which had produced good results. At first sight this would seem to be a very wise way of acting, but a closer look into, not only the condition, but more especially the character, of these Indians will show why the attempt to educate them on the same lines as white children has proved one cause of the unsatisfactory results. In all schools established for the education of white children the children are educated to prepare them to fill the various positions open to them according to their social standing. For Indian children many of these posts are closed entirely, or surrounded with so many drawbacks as

to render them practically closed; yet they are expected to receive and profit by the same education as a white child.

The condition of these Indians seems to have been lost sight of when the school question was being



KIAN TOTEM, KETCHIKAN, ALASKA

discuss. Little or no notice was taken of the fact that since the advent of the whites the chiefs have lost all control. The old rules, regulations, and restraints, even many of them most excellent and efficient, are done away with. Parental authority has disappeared except over the very young children. Their old heathenism has passed away, leaving a residue of disjointed, half-credited superstitions: so that practically they are without religion; a prey to every exciting passion or appetite; their old-time restraints all gone, and only the fear of punishment, if they vio-

late the white man's law, to restrain them. Moreover the work has to be done by those ignorant of the language and character of their pupils. Conscience, it is true, exists and is alive; but education apart from religious instruction is not calculated to make an impression on conscience; so that all you have left to work upon is their desire to raise themselves.

#### **Difficulties and Needs**

Sufficient allowance has not been made for that roving and unsettled strain in their nature, inherited from their forefathers for generations. This is clearly seen when they are taken into boarding-schools. They are like caged birds while in school, and notwithstanding the care and good feeding, the regularity which is considered to be necessary in school seems to act on them physically most injuriously, so that they become an easy prey to tuberculosis and kindred ailments. Morally the effects of school life are equally destructive. The school is always more or less of a prison to them, and passing, as they do, from its restraints to untrammelled freedom when they leave it, proves ruinous.

These Indians are in a transition state, neither what they were nor what they will be. This adds greatly to the difficulty of their training, especially when they are taken from their parents into boarding-schools. The tie between parent and child is broken and parental influence destroyed, for when they return from school, they think themselves, because of some extra learning and advance in civilized ways, above their parents in everything and so come to despise them.

The industrial work done in the schools, being done under compulsion, leads them to look down on all work; and as most of their parents' usual employments are distasteful to them, instead of helping them when they leave school they are loafing around the towns, airing their English among a class of whites least suitable for them to mix with; seeking out an existence by doing odd jobs; and when they engage in anything that brings them in a fair wage the money is spent in gambling, drinking, etc., and not in helping their parents: till broken in health, and penniless they return to their parents' homes to be cared for and buried at their poor old parents' expense. This is one of the saddest spectacles, and yet it is being repeated again and again right here in Alaska to-day.

Too little attention is paid to the fact that all teaching is given in what is to them a foreign language: and because they can acquire the English language easily, and use it apparently quite intelligently, it is supposed that they have as full a grasp of it as a white child would. This is a great mistake, as those who can speak with them in their own tongue can testify. Much of what they have apparently grasped is only acquired in a parrotlike way.

Another point which seems to be largely overlooked is the difference in character between the Indian and the white man. This is well shown by the different way the same thing will present itself to the mind of the Indian and the white man. All civilized people, after generations of advancing civilization, have acquired a certain something which makes

them look at and feel about certain matters in the same way; and the more civilized they are the more nearly will they feel alike regarding the same matter, even tho they may be from widely different countries. This is way it is possible to absorb the continued stream of immigration from various civilized countries into

schools at the most critical time of their life. What chance has a girl? She despises her parents' home as too primitive and uncivilized for her. Where can she go? If she seeks a position as nurse or mother's help in a family in some town, however well behaved she may be, still she is only an Indian: and tho many of the



ALASKA INDIANS READY FOR A TOT-LACK

the general body of the people without seriously affecting the whole. The Indian has not as yet attained to this standpoint. He has still, to a large extent, his own way of looking at and feeling about many things. This tends to nullify much of the benefit which might otherwise accrue from teaching given by those ignorant of the native tongue. A few words from one who knows the language and the Indian character will do more than whole lessons from another.

Again the children, both girls and boys, are sent out from the boarding-

mistresses are most kind and anxious for the welfare of their servants, the natural repugnance is there. A girl must have some recreation; but when an Indian girl goes for a walk in a town the only companions she is likely to meet with are other native girls who speak her language but who are in the town for evil purposes. These are only too ready to fraternize with her, and to introduce her to white men with whom she ought not to mix. In too many instances this forms the first downward step, and yet it is either this or a loneliness that will crush her

spirit and affect her health. With boys the case is similar. They are looked down on as Indians, and there are few businesses open to them where they could obtain steady employment without being compelled to mix with a class of low whites whose bad influence proves too strong for their half-enlightened and impulsive natures.

These are some of the causes which combine to render the efforts of the Bureau of Education to deal with the education of these Indians ineffective to a large degree notwithstanding the outlay of money and effort. Can this be changed? Is there no way to introduce a more satisfactory system without materially increasing the outlay? Any system proposed must be a practical workable plan, able to deal with the obstacles already described, and which will bear the severest criticism. Therefore before the question can be answered in the affirmative, such a system must be found; and it is to the devising of an efficient system that the best efforts of all who deplore the present state of things should be directed.

#### **What is the Remedy?**

To find fault is easy; to provide a remedy is a harder matter. It is in no faultfinding spirit that I would approach this matter, but rather with a sincere desire to try and help toward finding a solution of a very difficult problem, and one which affects not only the well-being but even the very existence of the Alaska Indians: and in the hope that abler minds than mine will apply their energies to the solution of this problem.

Before I endeavor to sketch an outline of the principles on which a satisfactory solution, as it seems to me, might be arrived at, let us first disabuse our minds of all previous theories, and turn our attention to facts. The material we have to deal with; the present condition of these Indians, and the obstacles that oppose their advancement; what we would wish to strive to make them; what we can do with them if we succeed.

The material we have to deal with consists of a number of people, old, middle-aged, young, and children of both sexes living in small villages scattered mostly along the coast in southeastern Alaska. So far no effort has been made by the Government to do anything for the grown-up Indians, but only for the children. Results have shown this to be a mistake, for thus the trained children are left practically without homes, and simply turned adrift. Any plan to be successful must include all and not merely the children. No mere system of education, using the word in its limited acceptation, can afford any permanent benefit to such a motley crowd; so different in age, intelligence, and physical powers. The education that these Indians need is one that will enable them to fill with credit the positions that are open to them. Therefore to find the true character of the education to be given them it is necessary first to determine what the Indian's place should be so that he may have a fair chance for resisting the temptations that are proving too strong for him, and at the same time be able to advance himself. At present the Indian has no defined place.

He is looked upon very much as a Japanese or Chinaman; and yet he is not like them, a foreigner; he is on his own native soil, the home of his forefathers for countless generations. He is gifted with considerable ability, and has a facility for adapting himself to new conditions, but he lacks perseverance. To do the same thing a number of times and to do it equally well, is a real struggle to an Indian. This is one great drawback. Anything new excites in him the love of change inherited from his forefathers. To apply his mind to any one thing for a length of time is irksome. This, coupled with a craving for excitement, so frequently found in the untutored, are the chief obstacles to his advancement; and it is the that render him such an easy prey to the temptations which abound in white settlements.

#### **The Effect of Immigration**

Experience seems to show that the Indians left to themselves will be swept away before the advancing tide of immigration. Giving a school education to the children will not help matters, but rather hasten their destruction, for the boys and girls that are educated, despising their homes, and having no place they can call their own, are drawn among the immoral whites and are swamped. What can be done? Is there no place they can occupy to their own advantage, without interfering with the rights of others, or hindering the progress of the country? Before seeking an answer to this question we should remember that these Indians are the original inhabitants of this country; that when Alaska was handed over

to the United States by Russia certain stipulations were made in the bargain respecting the rights and treatment of these Indians, so that the United States is bound in duty to make a definite effort in their behalf. Because these Indians can not be left as they were when first taken over, owing to the changing conditions of the country; and because so far efforts for their benefit have proved unsuccessful, can hardly be considered sufficient reasons why no other solution of the question should be sought for. God has placed them here, and the responsibility for their advancement has, in His providence, come upon the United States. There must be a satisfactory solution of the question; and it will only need sufficient effort on the part of those whose duty it is to find it.

What would we wish these Indians to become? A body of serfs under the heel of the white man, or a body of law-abiding citizens? To attempt the first would be but an indirect way to annihilate them. To accomplish the second they must be dealt with as a whole, both young and old. It is possible to deal with these Indians in one of two ways; either by assisting them at each of their several villages where they live at present, or by drawing them from these villages to central stations where all efforts for their improvement would be carried out. There are several reasons against trying to improve them in their present homes: the expense would be very much greater; many of the sites are unsuitable; and the lands are contaminated with deadly germs. Moreover each resident claims a

right in his house, and an attempt to remove any for sanitary purposes would cause trouble. Then the inhabitants are too few, and you would have to clash with old customs and superstitions still followed by a certain number. By inducing them to move to a new site you can secure sanitary conditions; there will be a sufficient number to work with; and it would tend to break down the family and tribal divisions which prevail at present; and the expenditure on men and means would be very much less.

The following is a brief outline of a plan which might be made a basis for a *bona fide* effort on the part of the Government to raise these Indians.

#### **What the Government Might Do**

Let the Government divide southeastern Alaska into districts, or utilize the present divisions if they will meet the requirements of the case. In one of these districts (for in making an effort of this kind, which must be more or less of an experiment, one, to begin with, will be sufficient to test whether the plan is practicable) let a site be chosen suitable for a native village, where they can have the necessary advantages of a good harbor, good drinking water, facilities for obtaining fish and logs, and which will be sufficiently isolated and large enough to keep the residents from immediate contact with the whites. Such a site should not be difficult to find as so much of the land is still unoccupied.

The town site should be laid off in lots; a set of rules, as few and simple as possible, be drawn up for the conduct of the settlement; one

of those in charge of the town should have magisterial powers, and there should be a small grant for a native constable.

As this station is intended to benefit all the Indians in the district in which it is situated any one of these, man, woman, or child, bad or good, should be free to come to it: there should be no compulsions, no distinctions, no preference of those from one village more than another; only every one who comes must obey the rules and be subject to the laws.

Every adult Indian who wishes to become a permanent resident may be given a lot. The title to this lot to be held under certain conditions that would hinder the abuse, while freely permitting the use of the lot.

One object is to encourage and teach the Indians to utilize the products of the country, the fish, the forests, etc., so as to gain an independent livelihood from them. While there should be no direct gifts to the settlers, rebates might be given such, for example, on the lumber manufactured at the place and used on their houses; thus encouraging them to build better houses than they otherwise would.

Every industry established should be on a cooperative plan; and each new one should be, as far as possible, a complement of the others. These industries, once started, should under proper management soon become self-supporting, if not remunerative. The money to start them should be the only grant needed. This grant need not be large as the idea is for the industries to grow with the place. Every settler should be encouraged to put money, which would be guaranteed by the



Government, into the industries so that they may feel a direct interest in them, and also that the better the work they do the more they will benefit themselves.

Either a percentage of the profits from the industries should be set apart, or a tax levied on the lots occupied, for the making and upkeep

the station. Thus homelife and parental authority are both supported. Some children there will be, no doubt, whose parents are too indifferent, or do not wish to reside at the settlement; these can be boarded out at some of the families at the place. Under present conditions, as soon as there is a chance for work



OLD KASSAM, A TYPICAL INDIAN VILLAGE IN ALASKA

of the roads and other village improvements.

Another principal aim in this plan is to get hold of the children in such a way as to be able to control and teach them. So far all efforts to do this have failed to give satisfactory results. Should the plan here sketched be followed many of the causes of previous failures would be removed. Boarding-schools with their physical and moral injury, and the heavy expenses attendant on their erection and upkeep, will be unnecessary. The children as a rule will live in their homes with their parents, these homes being at

in the spring many of the children, from twelve years old and upwards, are taken by their parents with them to help earn money: thus they lose their schooling at an age when it would be of most benefit to them. The temptation to do this would be largely removed at the settlement, for most of the work engaged in by their parents would be immediately at the settlement; moreover as soon as work became plentiful in the spring, school hours could be shortened, and the grown children given work, and *paid* for it, in some of the industries carried on at the place; and thus they would acquire a knowl-

edge of various trades, not by compulsion, but under the stimulus of a fair wage, and at the same time aid their parents. Another and one of the most important gains over the present system would be that the children need not be set adrift when schooling is over. All the work at the different industries, and all the house-building, etc., at the settlement should be done by the resident Indians. As these increase in numbers the industries should be enlarged and new ones added, and every encouragement given to the young people to build houses, get married and settle down at the place.

#### Who Shall Do It?

Such being a brief outline of the objects aimed at, the next question to be considered is—Who are to undertake and be responsible for the carrying out of the plan? Right here we are confronted with a serious difficulty. The United States Government can not do anything toward supplying religious education. To attempt to find a settlement among these Indians in their present state, without including definite religious teaching, would be to build a good house on a rotten foundation; so it is essential for the success of the plan that simple Bible teaching be secured. Why should not the Government accept the offer of some evangelical body to supply, at their own expense, a minister to take charge of the spiritual work; while it appoints the supervisor of the works to be established?

As regards the teaching in the school. If the school is established under the Bureau of Education it would have to be a non-religious school; consequently the children

attending it would be dependent on the Sunday School for religious instruction,, because, for some time at least, most of the parents will be too ignorant themselves to be able to teach their children. Would it not be possible for the Government, considering the peculiar circumstances of the case, and the present state of the Indians, to make a grant toward the salaries of the school-teachers under the following conditions: (a) No teacher to be appointed without the approval of the Government. (b) The school to be open for inspection at all times. (c) Grant in aid to be subject to inspector's report on the general efficiency of the school, and the progress in secular learning only. Thus while the teachers would be employed by the minister in charge of the settlement they would be subject to the approval of the Superintendent of Education, and none could be retained against his wishes; moreover the children would have daily religious instruction which their present wild and ignorant state urgently demands. To avoid sectarian jealousies the Christian body which has a mission nearest to the site chosen for the settlement should be consulted to find if they are willing to supply the minister.

If, then, this plan were successfully carried out the advantages gained for the Indians would be (a) The uniting of a number of small villages into one body, thus overcoming the many petty jealousies which hinder their progress at present. (b) Their voluntary removal from the unsanitary conditions in which they now live; thus affording an opportunity for dealing with their physical

needs. (c) All, both old and young, would receive benefit; thus the Government would be fully discharging its duty toward them. (d) Their advancement would help and not hinder the progress of the country, and they would have a position in the country which is their birthright. (e) The children would have religious and moral training, regular schooling coupled with manual instruction, and (f) The young people would be given a chance to make civilized homes, and advance themselves without being exposed to temptations too strong for them.

In endeavoring to carry out a plan

of this kind many obstacles and not a few disappointments are sure to be met with; but if the attempt is made by those who have a real interest in the Indians, and is patiently persevered in, the prospects for success are very bright.

Imagine what a chain of such settlements, practically self-supporting, throughout Alaska would mean for the Indians: the credit that would accrue to the Government: and the relief and joy it would bring to thousands of good Christian people who are opprest by the thought of the Indians being swept away before the incoming tide of immigration.

### FRANCOIS COILLARD'S GIFT \*



WORKERS are greatly needed for the Zambesi Mission, and the whole responsibility for raising funds and workers had been laid on Francois Coillard. On his last furlough to France (1896-1898), he made it his one object to arouse the Church to the claims of Christ and the needs of the Zambesi Mission.

M. Coillard appealed to both rich and poor, and he received many gifts, some of which were the fruits of real sacrifice. But at least 15 workers were needed for the Zambesi, and larger contributions were required. Some great gift or some inspiring sacrifice must set the example and stimulate others. Coillard worked and prayed and waited, but the necessary money was not forthcoming. From independent sources he had recently received a small sum, on the income of which (about \$200 a year), he had hoped to use as an annuity on his retirement from active

service, so that he might not need to draw a pension from the society. He made up his mind that he must be the one to make the sacrifice, and he determined to give the whole sum at once. The director of the society, to whom the anonymous donation was sent, guessed the identity of the donor, but in the published lists the entry ran: "All I possess . . . to send workers to the Zambesi." When a friend, who did not dream that Coillard was the giver, asked him what he thought of such a gift, he only replied: "The widow cast in all the living that she had, and Jesus commended it."

The blessing of God rested on this anonymous sacrifice, and other money poured into the treasury. One lady sold her pearls, and others brought large contributions, until at last sufficient funds were provided to send out the fifteen workers. What these missionaries have been able to accomplish in Africa can only be known at the last Great Day.

\* From "Coillard of the Zambesi," by C. W. Mackintosh. Published by The American Tract Society, New York.

# GOD—PRAYER—MAN—MISSIONS\*

BY HENRY W. FROST, PHILADELPHIA, PA.,  
Home Director of the China Inland Mission



OUR great propositions related to prayer and missions are found in Matthew ix: 32-38; Acts i: 13, 14; ii. 1-6; and xiii: 1-3. These passages may be regarded as one, for, at the root of each passage, is a great, dominating thought.

I. *God makes little of what we make much.* When you and I learn this lesson we have made a long stride in the spiritual life and a far advance in this matter of missions. If you let your thoughts go back upon these passages you will be surprised by the silence of God and His followers concerning the great things of which we hear very much indeed. In that ninth chapter we may say Jesus Christ is announcing that He is about to start a great campaign in behalf of the evangelization of the world. He sees the great multitude and there comes to Him a picture of the vaster multitude beyond, throughout all the world; and then His heart goes out in compassion toward them, and this compassion led Him to say that great effort was needed, and the thing was not to be accomplished by Himself nor by that little handful of men about His person. The task was to be fulfilled by a great number of men and women to the very end of time.

Notice the silence of Christ. If we had spoken before the Master had spoken I think we should have said, "Lord, if Thou art going to undertake the evangelization of the world we will need a very strong central committee. We may call it anything, but let us have it strong." If it had been in this day we should have wanted Lord This or Lord That as chairman of this committee; then some bishops and moneyed men, of

course; and then, if in this country, we should have welcomed the thought of having the President of the United States at the head. Then about that person we should have wanted General This and Admiral That and merchant princes, and we should have wanted sub-committees all over the world. Then we should have wanted a million dollar campaign.

But the Lord said absolutely nothing of the kind. Don't let me be misunderstood. I believe in organization. I believe money is a great power, provided it is in God's hands and provided it is God given. When Jesus Christ comes to the thought of that great campaign which was to be world-wide, He said just one thing, "Prayer." Until we begin to learn a lesson of getting a changed viewpoint, of coming to that for which He stands, spiritual life and spiritual power, our services will be vanity itself.

II. *God makes much of what we make little.* The very things that we are talking about lead us to pass over the things that He is talking about. Our temptation is to deal with things that are seen and can be handled. There are things that appeal to us, but God leaves them all out of account. He comes to the invisible, spiritual power that deals with spiritual forces. We want to know how big a thing is, how effective it is going to be from a standpoint of numbers, what it has done. Our thoughts are always upon these outer things. God's thought is not there.

God is making much of what we are tempted sorely to make little. God would have us make much of compassion. It was as Jesus saw these multitudes that His heart was moved with compassion and He said to pray. What the church of Jesus Christ at large needs is compassion,

\* From an address delivered at the Bible Teachers' Training School, New York. Reprinted from the *Bible Record*.

not simply for minds and bodies, but for spirits. I notice they have fasting in that passage. Fasting is an old thing nowadays, but I assure you more things come out of fasting than this world knows of. I am not speaking of abstinence from food. There is fasting when you eat food as well as when you don't. Besides that, fasting is of the spirit rather than of the body. Yet it may mean abstinence from food. But did you ever notice the order given? It is not fasting and praying, but praying and fasting. In other words, I think they were so absorbed with prayer that they forgot food. Prayer is the thing that Jesus is bringing to our minds as the requisite thing, such prayer that it displaces other things in their right place and time.

III. *God does little for those who make much of what He considers little.* You make much of a thing of which God makes little, and God's wise thought is in another direction and He will do little for you. If there were time to-day we could go back into church and missionary history and prove it over and over

again. How many Christians in the world? You say about twenty millions. Do you mean to say that, if these twenty millions were doing what God wants them to do, this world would be what it is? What is the meaning of it all? It is simply this, that we have made much of what God has made little, and God doesn't help those that make much of what He makes little.

IV. *God does much for those who make much of what He makes much.* Oh, the harmonies at last when we get our thoughts Godward and Christward, and understand the great and eternal lesson that He has taught His people concerning service. Who will be little enough that God may be all in all? Who will be done with secular methods, and take the method of our Lord and Savior Jesus Christ? You may be obscure, but the day you fit your unworthy life into the great plan of God you will see things accomplished. The promise of God is Yea and Amen in Christ Jesus. Christ Jesus sits on His throne to bring to pass the things that He has promised in His word.

## HOW CHINA'S RELIGIONS FAIL\*

BY THE LATE MRS. JAMES COCHRAN.



COMING home from China, I fell into conversation with an over-drest woman on board the steamer.

"And so," she said to me, "you are a real missionary? I always wanted to meet one. I have lived in Burma for six months, and I have studied Buddhism and been in the Buddhist temples; I have seen those magnificent Buddhas sitting there and the people who come to worship at the temples; I think they are all magnificent. I think you missionaries are doing a very foolish thing to come out to a land like Burma, or China,

where people have such great and magnificent religions which are useful to them in every way, and try to thrust upon them a religion like Christianity, which is absolutely different and not at all appropriate to them in any way whatever."

That woman had lived in Burma for six months in a good hotel, had eaten her own food, and had worn her own remarkable clothes. I have lived in the interior of China for thirteen years, in native houses, worn the native dress, and eaten the native food. That woman did not speak a word of the Burmese language, while for every word of Chinese I have learned, a new vista of their lives

\* Mrs. Cochran delivered this address at Northfield on Wednesday evening, July 10, 1912. A few weeks later she passed away at Boonton, N. J.

and thoughts has opened up to me. I knew that woman was totally wrong, and I tried to tell her so. She listened impatiently for a moment and then said:

"Of course, you have your point of view and I have mine. We can not argue it."

Tho I may have failed with that woman, I would like to convince open-minded critics that she was wrong. I want friends at home to know the facts and to be able to tell how these great and magnificent religious work in the lives of the Chinese.

Once when one of those terrible famines, which sweep over our part of China, had set in, my husband and one of his helpers were planning how they could obtain food for the sufferers. Mr. Cochran discovered a bean cake, made by grinding pods of beans and molded into small cakes. He asked if the Chinese ever ate it.

"Oh, yes," was the reply; "when the years are hard we always eat some. My wife grinds it up and flavors it with spice, so that it tastes very good."

Then my husband said: "Why should we send to America for flour or south for rice when there are quantities of that bean-cake right here? It is much less expensive. Let us buy quantities of bean cake."

But our native helper shook his head. "We could not do that," he said. "They eat it, and like it. It makes them feel satisfied, but it does not nourish them. They starve on it."

Do not those great magnificent religions of old China act like that bean-cake? People satisfy themselves with them; they feed upon them; but all the time their poor souls are starving and they do not know it at all.

We always hear of Confucianism as the great religion of the family because it teaches ancestor worship. But one of the principal things which it does teach is that men shall not love their wives. The edict puts it rather quaintly, when it says that a

man should always love his brother but not his wife, because, if he loses his brother, where will he get another? But if he loses his wife, it will be easy to get another. That makes a Confucianist home a place where there is a great, strong, absolute tyrant, the father and husband, with a half-rebellious, half-sullen slave, the wife. They never eat together, and their children never eat with them. The children, for a little while, are loved and petted by the mother, but soon they learn to grow impudent to her and to despise her.

Confucianism wants no little girls, for they are of no use. A girl can not worship the ancestors. It is very nice to have one or two, but in the part of China from which I come, it is absolutely a custom, if there are more than two or three, to murder the others in some horrible way. One night one of my pupils came to my class very soberly. At first she whispered to the women about her and then they began to whisper to each other. Finally I inquired the reason. One of the women replied:

"She is feeling badly because they are killing a little baby down at her house."

"Killing a little baby!"

"Yes," the girl replied; "they have three little girls and another has just come. I feel so badly because she is a dear fat little baby. I did not want to see her die, but my sister is determined to kill her."

"Oh," I said, "you go and bring that baby to me. I can take care of her."

So she went, but before she arrived the baby had been murdered in a way too horrible to tell.

Then there is Buddhism! I think we are inclined to think of Buddhism as a religion of ideals. As a religion of ideals Buddhism absolutely fails. I call it the religion of no ideals, for it is utterly selfish. Every Buddhist thinks of but one thing, and that is himself. He must save himself at all costs. Everything he does is to

gain a little extra credit and bring himself a little higher. You can go along the street and see a Buddhist stop to pick a big stone out of the path, but he does not do it to make the way easier for other people, but because it will give him more credit toward his heaven.

Then another religion which we hear so much about is Taoism, founded by Lao-tse. We think of that as the great spiritual religion of the East. It is wonderful to read the writing of Lo-tse, but there is nothing on earth less spiritual or more superstitious than Taoism. People live under the terrible fear of it all the time. They are afraid to be married, or to bury the dead, except with the assurance that the time is right. If the priest sets a date for a burial and it happens to be months or years hence, then there is no burial until that time, and in the meantime the dead person is kept in the house. Everything has to be done in that way.

There is nothing so absolutely despised in China as a Taoist priest. In China when you do not want a little girl, kill her; when you do not want a little boy, make a Taoist priest of him. The poor little Chinese girls are unloved, unwelcomed, and thrown away; but, in this one instance, they are luckier than their little brothers. Better any death than the life of a Taoist priest.

The Taoists also continually fear the devils everywhere around. Everything to them is a characteristic of some bad spirit that always possesses it. A little baby has a convulsion and they "throw it away," for the baby is but a little devil in human form.

On a houseboat trip, which, by the way, is the bane of our existence in China, I had a chance to see the depths of the awful superstition of Taoism as I had never seen it before. I was in the very back room of the boat and separated from the boatman's room by a wall-paper partition. The people on the other side had poked holes in this partition so

that they could see with a little more comfort what I was doing. Incidentally, I could see what was happening on the other side. The old boatman was taken very ill. I could not sleep for his moaning. Finally, after three or four nights, I was awakened by a very strange sound. It was the old woman out on the roof of the houseboat calling for his soul. These people think that sometimes the soul wanders away from the body and that it can be called back. This old boatwoman was calling:

"Soul of my nephew, come home!"

Then, lying there in my bed, I suddenly heard away out across the marshes the answering voice coming. Now I knew just as well as you do, that his soul was not wandering out in the marshes and waiting for her to call it back, but she called again and again, and the voice came nearer. Finally I heard the woman scramble along over the roof of the houseboat, stopping now and then to call again, until she dropt down into the old man's room to get his coat, which she used to attract the spirit. She put it right down over his body to keep his spirit there. Then I found that the voice was only that of her good-for-nothing son, who was out there helping the spirit back to the houseboat.

Finally one morning I heard the man say:

"I have eaten my great smoke."

The woman knew what he had done. He had eaten his morning opium pipe. Then she turned on him, and reviled him for more than an hour. I never heard a woman talk as she did to that poor old man. Finally for sheer lack of breath she stopt. His voice only replied:

"Please do not blame me." It was a very drowsy voice. Then there was perfect silence. Have you ever known how a person dies of opium? It was a horrible thing. He breathed more and more slowly, perhaps ten times a minute at first, then five times, then twice, until, finally, a

long, long breath, then silence. How that old woman cried and wailed:

"My nephew has gone, my nephew has gone!"

After that we had all the horrors of a Taoist funeral. They tied up to the shore and after much haggling obtained an expensive coffin. Finally they put the man in his grave clothes, and obtained all the things appropriate for the Taoist funeral. There was a rooster to crow over the grave to scare the spirits away, and a lot of paper of which to make paper money when he came back. They did everything they could for the body of that old man, but the soul, that poor wandering soul which the old boatwoman had thought she could call back with her weak, human voice, what of that soul? Is that Chinese soul any concern of ours, as well as all the Chinese souls that are passing every day? Are they any concern of ours?

I was once invited to a beautiful feast in China. We all sat around for a time and drank tea and ate little cakes, and then partook of a tremendous feast. We began with twenty little side dishes of a kind of salad, followed by four preliminary courses. After that we commenced the real feast of sharks' fins, sea slugs, chicken, duck, and all sorts of things, until finally we had finished our sixteen courses. The conversation turned to the famine which was raging in the land at the time. Our host was an official of the prison and my husband said to him:

"How about the prisoners this hard year? Do they feel the famine?"

"Oh, it is dreadful! They are just starving to death by threes and fives every day."

I had seen two long bundles which looked like bundles of rags outside the door, but I did not suspect what they were at the time. Yes; they were starving like that every day under that roof where we had eaten that tremendous meal. The worst

part of it was that plenty of money had been given from Peking to feed these prisoners. The man grew prosperous and his wife gave tremendous feasts, but these prisoners were starving to death.

I started home as quickly as I could, I thought it so heathen. That is what it is to be heathen, to have something given you in trust for other starving people and then keep it for yourself. Suddenly it came over me, What am I doing? All around me here are starving souls, and I have the bread of life for them, plenty, enough and to spare, and I give them a meal sometimes, but not all of the time. And I could only think of myself and how I was failing. We must not keep back anything of our lives that God has given us in trust for those starving people. We must search our lives and find out what we have that is meant for those in China, and bring it all to the Master, just as the little boy brought the loaves and fishes long ago. Then Jesus will take our portion and bless it and break it and it will be enough for China's millions.

#### FOUR FACTORS IN MISSIONS

FOR the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, who said to the church and its prophets and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them"; and (4) the people or "the work" to whom the Apostles go. If either of these elements divorces itself from the others the missionary enterprise is incomplete. If any three undertake the work alone, the work is impoverished, unscriptural and unnatural. All four must combine.—*Church Advocate.*



# EDITORIALS

## CHANGING CONDITIONS IN CHINA

THE China of the past has been the China of the Middle Ages—full of ignorance, superstition, vice, poverty, tyranny, self-centered interest. The Chinese were governed by foreigners, the Manchus, for 250 years, and wore the queue as a sign of subjection. Stagnation, distrust, indifference, and self-satisfaction prevailed. Now the people are awake, unprogressive Manchu rulers have been given notice to leave. The Chinese, many of whom have been trained in mission schools, have become imbued with progressive ideas. Leaders, trained in Japan, America, and Europe, have returned home to stir up the people and to become leaders. The first efforts at progress were put down by the Empress Dowager, but now a movement has begun which is spreading all over China, and the people are determined to have a progressive government and modern institutions and ideals. A spirit of patriotism has sprung into being; soldiers sing national hymns, and the people have made up their minds to have a voice in the affairs of the nation. With the new attention to reforms, idolatry is being discarded, and atheism is growing, because of ignorance of the true God. Christianity is being investigated, and foreigners are treated as fellow men, not foreign devils.

The danger in the present upheaval is, of course, that liberty may run to license, that atheism will take the place of superstition, that commercialism and materialism will replace philosophical indifference and self-complacency.

Strong, intelligent, spiritual men and women are needed in China, to meet the present situation. Missionaries must have clear heads, firm faith, and energetic spirits. Modern European improvements are accompanied by place. The race will begin after gold. Western vices. Opium goes, but cigars and strong drink come in its

The Church of Christ must be equal to the occasion. Christians must realize the difficulties and dangers, and must believe in the power of God to overcome them. This power has been abundantly proved in other lands and ages. It can be proved again. The Church must attend to spiritual things without becoming mixed up with the State and business. Steady progress is better than spasmodic advance, but we must be awake to our opportunities. New Chinese laws must be founded on the Bible, and new Chinese leaders must fear God and keep His Commandments, or New China will soon be broken to pieces. This is the time for a union of Christian forces against evil.

## AN APPEAL FROM THE LAYMEN

THE General Committee of the Laymen's Missionary Movement appeals to the Christian men of North America, on account of the peculiar needs of the hour in the foreign field. At least two-thirds of the members of the Protestant Christian Church are not yet intelligent and systematic supporters of missions. A systematic, prayerful effort is suggested to enlist these nonsupporters. The Laymen's Committee recommends the following methods:

1. The appointment of a missionary committee to work with the pastor.
2. A period of special missionary information and education once each year, through at least two or three weeks, in addition to general missionary education throughout the year.
3. The adoption of the weekly basis for missionary offerings.
4. An organized and complete personal canvass of every member once each year, by groups of two men each.

The appointment of city or county committees is also urged, together with the holding of an interdenominational meeting of men at stated

times for a brief, strong, timely missionary address, followed by a period of prayer, and with the holding of large annual missionary supper, with two strong addresses and reading of reports and approval of new plans for work.

It is thought that by following these plans of the general committee the number of systematic missionary supporters will be doubled during the first year, and the whole membership will be enlisted within a few years.

The greatest need of the hour is not, however, new methods, but new consecration. We need a closer fellowship with Christ, our Lord, and then it will be less difficult to induce men to study God's Word and His world, and to give themselves and their substance to His service.

#### MORE ABOUT THE KOREAN TRIALS

THE Japanese are not without their defenders in their conduct of the trial of the Koreans on charge of conspiracy. Mr. George Kennan and others maintain that evidence has justified the findings of the Japanese court but it is evident that he has not all the facts and makes statements that are not true. For example, he says that prisoners were *not* banished without trial and the weapons were found hidden in places searched by the Japanese. Both of these statements by Mr. Kennan are contradicted by twelve American missionaries on the field.

The Japanese Bar Association has appointed a committee of four of its most eminent members to investigate why the government has taken no steps to punish missionaries who, according to the "confessions" read in court at Seoul, fomented rebellion against Japan. The missionaries welcome this investigation since they are confident that this committee will be impartial, and they expect to demonstrate to it not only that they are themselves totally innocent of trying to stir up sedition in Korea, but also that the charges of conspiracy against the Christian Koreans are unfounded.

If the bar association's committee can be persuaded of this, its report will have an enormous effect on public opinion in Japan and do more than anything else in sight can be expected to do toward modifying the bitterness of the Korean colonial policy.

In the meantime the international criticism on the conspiracy trial seems to have convinced the Japanese that public trials incur too much publicity.

A recent letter states that from Pyeng Yang recently fourteen members of the Methodist congregation were summarily banished without trial. They had been in prison for five months, and on the day before they were sent away as dangerous citizens the Japanese prosecutor told Rev. Mr. Morris, a missionary, that the men were innocent and would be released. That night there came a telegram from Seoul ordering the whole group deported, and without delay they were carried off next morning.

There is great cause for hope in the way in which the court of appeals is conducting the real trial. The lower court seemed to be under the control of the gendarmerie and the military authorities. If the rulers and people of Japan can get at the facts in the case we have no doubt that the missionaries and Korean Christians will be entirely cleared of all charges against them.

Rebuttal testimony is admitted in the present trial and prisoners are allowed to testify to the methods of torture which caused them to confess to the charges made against them. These methods of torture—if proved—were most horrible and barbarous and if the use of them by the examining parties is proved, the guilty ones should be subjected to the same tortures and should all be sentenced to the terms of imprisonment imposed on the Koreans who were forced to confess. After reading the report of the trial printed in the *Japan Advertiser*, it seems impossible that the court will fail to reverse the sentence of the lower court and discharge the prisoners.

# WORLD-WIDE MISSIONARY NEWS

## CHINA

### The Republic and Missions

D. R. A. P. MARTIN has recently written: When I left Peking in June the squad of soldiers which till then had been kept on guard, were withdrawn, the prospect for peace and order being much improved. Our hospital had been reopened and its wards were well filled with patients. The congregations in church and chapel had recovered from the panic, and showed signs of growth. The preaching in both is chiefly done by native elders and evangelists. The elder left in charge by Mr. Johnson, a medical student, exhibits both zeal and ability as a preacher. If no fresh outbreak occurs to shake the confidence of the public, we have reason to expect a large influx in the way of conversions. One of the ministers who called on me at the Hills said, when I congratulated him on the success of the Republic, "It will now be easier for the people to become Christians." They are slow in waking up to their newly-acquired rights, and freedom of conscience is one of the last which they will come to comprehend. When they realize that native Christians are not merely tolerated as heretofore, but placed on an equal footing with the followers of Confucius or Buddha, they will look on the Church with more respect.

### Significant Changes in China

NEW YEAR'S DAY was officially celebrated in China on January 1, instead of February 6, as the government of the republic has adopted the Gregorian calendar. Two thousand New Year's callers visited President Yuan Shih Kai at Peking. In Canton all the government offices were closed, and a number of Chinese graduates of American and European colleges, with their wives, celebrated New Year's eve, tho the people generally declined to recognize the new date.

Dress reform as well as changes in the calendar have been decreed in China by an edict issued by President Yuan doing away with the ancient robes and flowing trousers and prescribing Occidental skirts for the women and sack suits for the men. The latter are to wear derby or silk hats and leather shoes.

Dean Chung of the Canton Christian College, who is serving as commissioner of education for the great Kwangtung province, is the center of a sharp discussion over the question whether Confucius shall continue to be worshiped in the public schools of China. Mr. Chung considers that Confucianism is a religion, and in accordance with the conception of religious liberty which it is desired to establish in the new republic of China, all religions should be ruled out of the schools. Progressives argue that Confucianism is not a religion, and that bowing down before the Confucius tablet is not worship but a form of patriotic commemoration, and that therefore it should offend no religious sensibilities. Mr. Chung laid his recommendation before the central education conference held in Peking and, to the surprise of many, a resolution adopted recommending that the minister of education, in promulgating new regulations for Chinese public schools, should omit entirely the requirement for the immemorial "koto" before the Confucius tablet.

It is believed that this recommendation will be put into effect and that it will be left optional so as to remove the embarrassment that Christian teachers and scholars have hitherto suffered in regard to this custom.

### Church-Union Movements

IMPORTANT movements are on in China toward the same end. Propositions have been made in regard to church union in West China with a view to the creation of one Prot-

stant Christian Church for all that part of the new Chinese republic. A strong committee is now investigating the subject, and has proposed a declaration of faith as a common basis for church-membership, and a scheme of organization for the Christian Church of West China. A similar movement has begun in the city of Peking, originating among the Chinese themselves. Three of the missions in Peking have already express their approval of the plan, which contemplates the formation of a Chinese Christian Church, officered, controlled and financed by the Chinese themselves, and made up at the beginning of members of the existing mission churches in the city, but contemplating the final absorption of all the existing Christian churches. The plan will necessarily not be confined in its final working out to the city of Peking.

#### China's New Alphabet

THE new leaders in China have determined to abolish the old system of writing, which required the students to memorize 8,000 ideograms, as a preliminary to the pursuit of written learning. Steps were taken some time ago to construct such an alphabet and substitute it for the previous mode of writing.

The task was entrusted to a learned committee, composed of Chow-Hi-Chu, the Secretary of the Chinese Legation at Rome, the adjunct secretaries Wan and Chou, and Solonghelo, professor of Chinese and Japanese at the school of Oriental languages in Naples and one of the greatest polyglots in the world. These gentlemen have studied all known alphabets and combined them to form one which shall represent every sound in the Chinese tongue. The alphabet adopted by them consists of forty-two characters, of which twenty-three are vowels and nineteen are consonants. Of the vowels four are taken from the Greek, four from Russian, five from Latin, and one from Chinese. Of the nine remaining vowels, two are modified or

elongated signs, and seven are reversed ideograms. Of the consonants, fourteen are the Latin, three from Russian, and two from the Greek. With these it is possible to write all the words used in the vulgar tongue in any part of China.

#### The Chinese Church of Peking

ON the fourth of May forty Christians, representing the various mission churches in Peking and Tientsin held an all-day conference at the London Missionary Society's Mi Shih Church, and then and there adopted a constitution of the Chinese Christian Church in Peking. This constitution declares it to be the object of the church to preach, according to the Word of God, the gospel of salvation; to accept the evangelical and trinitarian creeds of the recognized Protestant churches; to train the Chinese to undertake their responsibilities as Christians; to adopt as far as is in keeping with Scriptural teaching and Chinese custom existing rules and rights of the Peking churches; to depend upon the regular and special gifts of its members and friends; to pay special attention to the promotion of both foreign and home missionary work; to endeavor to promote all good work; to organize with preachers, elders, and deacons (the elders caring for the spiritual welfare of the church and the deacons for business matters), a church council to which only church-members are eligible and an advisory board of foreign missionaries invited from the various missions.—*The Missionary Survey.*

#### Praying and Working

THE following picture of an aged Chinese colporteur in the province of Shensi, comes from the Rev. G. F. Easton of the China Inland Mission, Hanchung. "Tho Chang is seventy-two years of age, he often tramps two hundred miles in a month, carrying his load of books himself, and calling at every place, however small, to sell and explain the Gospel. A few days ago when he

was about to start out, I went to see him off. I found him in his room, committing himself and his work to the Lord. I caught some sentences: 'Prepare men's hearts to receive the Word. Help me to give my testimony. Don't let conceited men argue with me. Don't let the books get wet. Show me how I am to get over the swollen rivers. Don't let the dogs bite me. Take care of my wife.' . . . When he had finished I said, 'It is very wet; you had better wait a day.' 'No,' he said, 'on wet days I can often sell books in the inn to weather-bound people,' and off he went. Thus the work is being done with care and prayer, and it is not without definite encouragement."

#### Canton Christian College

**A** CORRECTION: The total receipts from all sources for the Canton Christian College, up to May, 1912 were \$65,687.17. Of this amount \$31,006.55 were American gifts, \$13,929.54 were Chinese gifts and \$17,641.68 were receipts from students. This makes a total of \$31,571.42 from the Chinese. The balance is the income from investments and outside earnings by teachers. In the year 1910-1911, the total receipts were over \$74,000. This last year the gifts for current expenses amounted to \$22,097.08 and specially designated funds to \$22,839.01.

#### Wholesale Burning of Idols

**R**EV. J. M. B. GILL writes from Nanking: "The religious spirit is set deep in the heart of the Chinese—as in all the human race—and the new liberty is manifesting itself in this field along just such lines as one would naturally expect it to move. The first stage, in which we now are, and in which lies our great opportunity, comes when the people see and feel that an idol is a vain thing. In many and many an old temple in this city these gods that have for centuries held sway over the superstitious hearts of this people have

been torn from their seats and smashed into bits with hammers. Some have been taken out into the streets, soaked with oil and burned. In one case a priest scraped the gold leaf from the idol which he had served and sold it for \$18. In some of these temples where there were hundreds of idols not one of them remains. Some of the temples were especially popular places of worship, but now that the troops have smashed the gods and driven out the sellers of incense, paper-money and other accessories of heathen worship, they are practically deserted by their former adherents and have all suffered a common fate; they have become barracks for the troops of the new republic. Our catechist visited one of the famous temples just after it had been smashed up by the troops, and among the rubbish of its former gods he found one little idol about six inches high, which he brought back and presented to me—the sole surviving god of the great Ch'eng Hua Temple."

#### The Gospel the Real Reforming Force

**B**ISHOP BASHFORD has recently said: "If Christianity had never come to China, the Chinese would still be asleep. Everything seems to be going into the melting-pot, and Christianity has an opportunity to make a mold into which a new civilization for one-fourth of the human race may be cast. Of all times in history now is the time for Christian churches to put forth every effort to aid the Chinese in remolding their institutions and shaping their destiny."

#### The Russian Orthodox Church in China

**R**USSIAN papers are directing attention to the fact that the Mission of the Russian Orthodox Church in China will celebrate its two hundredth anniversary next year. The center of the work is Peking, but none of the Russian papers which have come under our observation, seem to consider the work especially prosperous. The *Norwaja Schisn*, which is published in Harbin, states that the total number of Chinese mem-

bers of the Russian Orthodox Church, after 200 years of missionary effort, is only about 3,000, of whom the majority lives in Peking. There are three cloisters, two in Peking itself and one at Mount Sia-shan, not far from that city. The monastery in Peking contains twelve Russian and eight Chinese monks, the nunnery in Peking contains six Russian nuns and some sisters, one of whom is Chinese, while the monastery at Mount Sia-shan, founded only a short time ago, contains a very small staff of spiritual laborers. A school and a theological seminary are connected with the monastery in Peking, the seminary containing only fifteen students. The expenses of the whole work are said to be \$15,400 annually.

### JAPAN—KOREA

#### A Japanese Layman

IN *Kaitakusha*, organ of the Japanese Y. M. C. A., Mr. Galen Fisher gives some account of the president of the Tokyo Y. M. C. A., the Hon. Soroku Ebara. Mr. Ebara has been recently elevated to the House of Peers, but since the beginning of parliamentary government in Japan in 1890, has represented his native district of Numadzu in the Second Chamber. He is now also a member of the Imperial Educational Council, his career as an educationalist running far back to a period anterior to the Restoration of 1868, when he founded at Namadzu the first modern military school in the country. For years he had been head of the Azabu Middle school in Tokoyo, for he believes his life task to be the instruction of boys, especially of those in their teens. Rain or shine, he is at the school every day by eight o'clock.

#### A Notable Japanese Pastorate

THIRTY year pastorates are not so common as aforetime in Congregational churches, even in America; the Kumi-ai churches of Japan have just achieved their first one, Rev. T. Miyagawa having begun his only pastorate with the Osaka Church

in 1882. It was then but a little band of 40 members, organized only eight years before, and whose career during that time, *Mission News* declares, had been checkered and somewhat disappointing to the high hopes with which it was started. Three other churches, formed later, had drawn from its membership; some serious moral defections among its members had further weakened it; its building was dark and unattractive; it was even proposed to close its doors, transferring its members to one of the other churches. At this dark hour in its history, Mr. Miyagawa came to its pastorate; at once there was improvement; growth in numbers and influence has been steady ever since. It is now one of the largest and wealthiest churches in the land, having a plain but substantial church building, seating 800 people, a commodious Sunday-school building, and a parish house.

#### What Koreans are Taught

"HE who obeys God lives; he who disobeys Him dies."

"Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber He sees as a flash of lightning."

"When you sow cucumbers you reap cucumbers; when you sow beans you reap beans. The meshes of God's fishing net seem very wide, yet none of us shall ever slip through them."

"Life and death are ordered by God; so also are riches and poverty."

"God never made a man without supplying his need."

#### A Presbyterian Chief Justice

THE chief justice of the Japan supreme court in Korea is a member of a Presbyterian congregation in Tokyo. Judge Watanabe is traveling around the world by government authority to observe methods in use in courts in all civilized countries. Immediately on his arrival in New York City he visited the office of the Presbyterian Board of Foreign Missions. He there discuss the case

of the Korean Christians who are held and are being tried on charges of conspiracy against government officers. Judge Watanabe told the board members that he knew nothing about the details of the case, since he had sailed previous to the opening of the trial. He was positive in declaring that there was no anti-Christian animus in Japanese administration. Marquis Ito had always manifested the utmost friendship for the missionaries, and the judge believed that Governor-General Terauchi, whom he knows well, is a man of the same spirit. The justice expects to return to Korea within a few weeks and resume his place at the head of the Korean judicial system, where he will necessarily deal with the final appeal of the conspiracy defendants, if they are not acquitted at the trial now proceeding in the intermediate court.

## INDIA

### Mott and Eddy in Bombay

THE Royal Opera House was filled with large audiences which gave thoughtful attention to the addresses of John R. Mott and Sherwood Eddy in Bombay last November. Mr. Eddy unfolded the greatness of the present renaissance of Asia and its significance. This wonderful awakening of thought and development of life make a fourfold call to the young men of India—a call to national unity, to practical patriotism, to moral earnestness, and to reality in religion.

Dr. Mott spoke on the great temptations to young men, and in particular to students, in every country. The address closed with a thrilling statement of the power of the Lord Jesus Christ to help men to resist such temptations, and to save men who have yielded.

Dr. Mott and Mr. Eddy proclaimed the good news of a mighty Savior from the temptations and sins to which men are constantly exposed. These messages are sure by God's blessing to receive many responses in the hearts of many young men of Bombay.

The opposition to the meetings was strong in Bombay. Some Hindus put

up a large circus and menagerie tent in the lot adjoining the Opera House and thus sought to draw the crowds from the evangelistic services. They also made the lions roar in the most solemn moments. In spite of this hundreds express a desire to be enrolled as Christian enquirers.

### The First Anglican Indian Bishop

THE consecration of the Rev. V. S. Azariah, as assistant to the Bishop of Madras, took place in St. Paul's Cathedral, Calcutta, the last of December. This is a step of far-reaching significance. In 1861 the C.M.S. Committee urged that an Indian should soon be appointed Bishop in Tinnevely. Ultimately the Indian episcopate was expanded through the efforts of Bishops Cotton, Milman, and Gell, but all the Bishops were Europeans, and for the most part practically State officials, ministering primarily to the British community. Thus a native Church-life sprang up as the outcome of missionary work separate from the English Christians of the same communion. Now, the Bishop of Madras, by persistent, courageous action, has secured the consecration of the Rev. V. S. Azariah to the Bishopric of Dornakal in the Nizam's Dominions, as the first Indian member of the episcopate. This tends greatly to discredit the false assumption that leadership in the Anglican Church in India should be reserved for Englishmen, and should do much to influence the development of native Church-life throughout India.

### Christian Work for Women

ONE of the chief results of Christian missions in India has been the elevation of women in that land. Nor has the British government been altogether inactive in helping to better the lot of women and girls. So the law and the gospel work hand in hand. *The Methodist Recorder* (London) rejoices in a "brave" effort being made to stamp out certain vile practises, now widespread. A bill lately introduced into the viceroy's legislative council by Mr. Dadabhai,

the Parsee member of that body, touches upon some of the oldest and darkest social evils of India. It proposes to make it criminal for a parent or other lawful guardian to dedicate a girl under sixteen years of age to "the service of a deity," which always means dedicating her to a life of infamy, and to make the crime punishable with ten years' penal servitude. It prohibits, under very severe penalties, the practise which obtains whereby priests enter into temporary alliance with young girls thus dedicated, in order to initiate them into the life of professional profligacy.

There are 6,345,582 pupils in the schools in India, but only 200,000 of them are girls.

#### New Ideas of India's Women

THE *Kaukab i Hind* of India says: "There are many changes in the manners and customs of this country that may be considered as by-products of Christian Missions. One of the best is the changed and still changing attitude of the thought of the people regarding education for women. Christian Missions opened and maintained schools for girls, and slowly wrought a change in the sentiment of people regarding it. So great is that change that one of the leading Indian ladies, H. H. the Begum of Bhopal, ventures to found a great school for girls at Delhi; and to forward the scheme is delighted to give a lakh of rupees from the State and 20,000 from her private purse. Her daughters-in-law are in practical sympathy with the scheme and have respectively contributed 5,000 and 7,000 rupees. She proposes to found a well-equipped school which will in time become a model institution of its kind. Provision is to be made for the education of rich as well as poor families. She calls for twelve lakhs of rupees, and hopes that 'the scheme will commend itself to all friends of India who have the education of women at heart.'"

#### The Power of the Gospel

THE Indian membership of the Travancore mission at the end of 1911 numbered 52,382. Of this total some 39,000 are converts from Pulayas and Pariahs, among which castes mass movements are now in progress. The Pulayas and Pariahs of Travancore are probably the most despised and oppressed classes in the whole of India. They are among the "unapproachables." But in spite of centuries of social oppression, caste tyranny, and a regular system of slavery (which was only abolished 50 years ago), they have shown a remarkable capacity for receiving and being elevated by Christian truth. These people are pressing into the church faster than the mission can provide teachers or open stations and schools for them. The average number of adults baptized from these castes during the last nine years has been over 1,000 each year. Last year 1,098 adults were baptized, and there are now about 4,000 catechumens (not included in the figures given above).—*C. M. S. Gazette.*

#### Do Medical Missions Pay?

AN Afghan pilgrim, from near Peshawar, was shot in the foot last year and taken to one of the Church Missionary Societies' hospitals in Palastine. He had been a soldier, in the Indian army, and was an earnest Mohammedan with a good knowledge of the Koran, but gradually he became interested in the Gospel and obtained an Urdu New Testament. When he left the hospital, he declared himself a believer in Jesus Christ. Then his fellow-countrymen in the place threatened his life on account of his profession, and finally one of them shot him. He was taken back to the hospital and, having been baptized at his earnest request, died shortly afterwards. Stedfastly he refused to prosecute the man who had shot him, saying he would pray for him rather. That conduct greatly influenced and softened the murderer, who acknowledged that the religion which could enable a man to pray for



his murderer must be from God, but he remained unconverted. His own life has since been taken.

#### Indian Student Conference

A LARGE conference was arranged to convene on Friday, December 27, and close on the morning of January 2. Because of the great desirability of having Dr. Mott throughout, it was deemed advisable to hold the conference at some place near Calcutta, preferably at Serampore, in case satisfactory arrangements can be made. The following four aims of the conference were proposed: (1) It should emphasize the oneness and spiritual solidarity of the Christian students of all India; (2) To mark the beginning of a new era in the development of an indigenous Indian Christian Student Movement and in the realization of its place and responsibility in the World's Student Christian Federation; (3) To press upon all Indian Christian students the surpassing claims of the work of Christ in India at the present time, of all times; (4) To give a marked impulse to all efforts on behalf of the evangelization and Christianization of the students of India.

#### Methodists Work in Southern Asia

AMERICAN Methodists in Southern Asia operate 5 strong presses in Lucknow, Calcutta, Madras, Singapore and Manila. They have also 166,000 young people in their Sunday schools. In the Philippines Methodist membership has now reached 40,000, with nearly 100,000 adherents in addition. There are 7,000 boys and girls in Methodist day schools in Malaysia, between Penang and Batavia. All the schools for boys are self-supporting and those for girls nearly so. The Java mission, founded by the Pittsburgh Epworth Leagues, has now twelve American men and women in Chinese schools in the Dutch East Indies, supported entirely on the field by the Chinese constituency. These teachers are all engaged in mission work outside of school hours.

#### Training School at Bangkok

THE Christian College at Bangkok, Siam, recently held a normal and training school for ten days for the evangelistic and ordinary teachers of the mission stations. Over 50 persons were in attendance at the various sessions of the classes, with a daily average of about 25 at each lecture. Dr. W. G. McClure had charge of the lecture, and was assisted by Rev. A. W. Cooper, of Rajaburi, Rev. J. B. Dunlap, Dr. C. C. Walker, Dr. McFarland, and other members of the college faculty. The plan of collecting fees for board and tuition for the full year at the college has worked very successfully, though special arrangements had to be made with some who were not prepared to pay in advance. It is expected that this plan will result in less loss from unpaid bills.

#### First Leper Asylum in Siam

THE leper asylum at Chieng Mai in the Lao's country has just received a gift of 1,000 ticals from the Siamese government, which will be used in the installation of a water system carrying water into all the cottages and over the garden. The demands of the institution are growing rapidly. Fifteen months ago it had 22 inmates. Now it has 50. This asylum represents the very first effort in all Siam to give any beneficent attention to the large number of sufferers from leprosy, and as public attention is attracted to the work the contributions of enlightened Siamese grow rapidly.

Altho the inmates are hopeless of cure, yet it is observed on all hands that those who have been received into the leper asylum are vastly improved in appearance and demeanor, and it is easy to recognize the great advantage the asylum offers over the unfortunate condition of the lepers in the streets. The mission is administered by the members of the American Presbyterian station at Chieng Mai, North Siam.

## MOSLEM LANDS

### The Races in Turkey

OF Turkey in Europe 65,000 square miles are left, one-third as large as Germany or France, or slightly smaller than Missouri. It is fair and fertile but ill-cultivated. There are 1,000,000 people in Constantinople, 5,000,000 outside. Next to Constantinople, Salonica is the best town, placed to become a Baltimore or Liverpool.

Bulgaria is as large as Indiana; Greece, as West Virginia; Servia, as New Hampshire and Vermont; Montenegro, as three-fourths of Connecticut. Together the allies have 84,460 square miles and nearly 10,000,000 people. But Turkey draws on Asiatic provinces with 693,000 square miles and perhaps 17,000,000 people; no one has counted them. Much more trade comes into Constantinople by land from Asia than from Europe. Half Asiatic Turkey is desert, but Asia Minor is fertile.

The real Turks are not numerous. In Asia they rule Kurds, Tartars, Armenians and Arabs, being everywhere a minority except in Western Asia Minor. On the European side Turkish farmers are most numerous about Constantinople, along the Sea of Marmora and west to Adrianople. All Central Macedonia is Bulgarian, except that about Salonica the Greeks, a seafaring race, predominate. South of Servia lies "Stara" (or Old) Servia, kin in speech except for scattered sections of Mohammedan Albanians, the Arnauts, who nag the Servians.

The strongest race occupies the west coast—the Albanians. They hold right up to the Montenegrin border and slop over it a bit. In Greece also are many Albanian sections. The Albanians won Greek independence. The Greek national costume is Albanian. The Albanians are said to have the best heads of all the races of Europe, but undeveloped. Theirs is a race lying fallow. There is no railroad in their country, scarcely a written language. Noth-

ing but the fact that they are divided in religion, half Moslem, half Greek Church, has kept them from winning independence. They are fearless fighters, the best in the Turkish army. —*World*.

### Students Becoming Protestants

A MOSLEM student at Anatolia College, Marsovan—the one Moslem in the sophomore class—has expressed his purpose next year to elect work in the theological seminary. He is a young man of exceptional promise, already doing work in the college equal to that of his upper classmate. The fact that this theological seminary is connected with the college disarms the prejudice which might otherwise prevent all who are not Protestants from becoming students therein. At present 5 Greek orthodox and one Gregorian students in the college, among them some of the best men of the two upper classes, are electing seminary courses. None of them has as yet expressed his purpose to enter the ministry, but it is certain that they will at least make abler and more consistent Christian laymen because of good work in these lines of study.

### The New Arabic Bible

THE Arabic Press at Beirut has recently printed and published the New Testament portion of the First Font Reference Arabic Bible. This is the Christmas gift which the Syria Mission and the Presbyterian Church in the year 1912 is presenting to the Arabic-speaking world.

The average yearly issues of bibles or portions from the Beirut Press have risen from 23,000 in 1885 to 86,000 in 1910. The preparation of the new set of references for the Old Testament is being pushed forward vigorously.

The successor to the translators, Dr. Eli Smith and Dr. Cornelius Van Dyke, is the Rev. Franklin E. Hoskins, D.D., who since 1900 has been diligent and faithful and most efficient in this great work.

If the lives and eyesight of the pre-

sent workers are spared, and they can maintain the present average of about 30 to 40 completed electroplates every working month, the remaining half of the Old Testament should be ready by the middle of 1915 which will then complete a task of over 7 years on this fourth edition of the First Font Reference Bible.

## EUROPE—GREAT BRITAIN

### A Great Home Mission Work

THE famous Manchester Mission has made another of its surprising annual reports. The report shows that every Sunday at the public services there is an average of over 10,000 attendances. The Sunday-schools have 5,000 scholars, the 105 fellowship meetings have 5,492 members. Fourteen large classes meet for Bible study, 33 prayer-meetings are held, 42 open-air services, and at least 8 band marches take place every week in the summer, while 30 cottage meetings are held regularly. Late Sunday night services, services for the homeless and destitute, lodging-house services, ware-house services, midnight marches, open-air lantern services, mid-day services for business men and women, and midnight meetings to gather in the homeless and the outcast, are all part of the Mission's regular program. The voluntary workers enrolled number 2,500, and are formed in well-organized bands. To catalog all the clubs, brigades, classes, and societies is unnecessary. At least 5,000 is the average nightly attendance at the concerts. Over 41,000 applicants for help and advice are seen every year, 28,000 Sunday meals are provided for the destitute, discharged prisoners are helped, prisons are visited, and last year 2,000 situations were found by the labor bureau.

### Mormonism in Great Britain

A SERIES of articles on Mormonism is appearing in *The Presbyterian*, of Toronto. The first of these has a special interest, saying: In Great Britain there are 13 confer-

ences, each with its president. Each president has under him a number of elders, teachers, and priests. These men are specially trained. They are nearly all from Utah. They are diplomatic, suave and subtle in speech and manner. According to their own official organ, the *Millennial Star*, published in Liverpool, there are in the United Kingdom 1,173 missionaries actively engaged in proselytizing. Last year, 36,845 British homes were visited; 25,142 conversations on religion were held; 36,000,000 leaflets and 66,722 books were distributed, and 1,045 meetings were held. Among a party of 40 converts, that not long ago came to America, there were only two or three men. The rest were unmarried, attractive young women. Like a huge octopus, the Mormon Church of Utah is stretching out its slimy tentacles over sea and land, and drawing under its evil control converts, chiefly young women, from 20 different countries.

## THE CONTINENT

### The Christian Status in Germany

THE land of Luther is not so largely Protestant as would be thought in the light of history. The 64,926,933 inhabitants of the latest census are divided into 39,991,411 Protestants, 23,821,453 Roman Catholics, 283,946 other Christians, 615,021 Israelites, 2,114 non-Christian worshippers, 205,900 persons of other confessions, 6,138 religious belief not stated. Bavaria, Baden, and Alsatia have a majority of Roman Catholics. The number of Jews is slowly decreasing. Since 1871 in Prussia, and since 1890 in the entire German empire, there is noted a stronger increase of Roman Catholics, in part due to their large families of children, as contrasted with the smaller progeny of the well-to-do Protestant, especially in cities. But it is still more due to the large immigration from Catholic countries, such as Italy and Slavonia. The number of conversions of Roman Catholics to the Protestant faith

far exceeds the converts from the latter. A leading educator of Germany recently estimated that while about 10,000 Catholics annually become Protestants in Germany, barely 1,000 of the latter become Catholics. Since the last census the number of those who profess no religion has increased from 17,203 to 205,900, or twelvefold. This is due in large part to the Socialist propaganda. In Berlin one in 55, in Bremen one in 24, declares himself without any religious affiliation. Roman Catholic Bavaria contains more of such unbelievers than Protestant Saxony.

#### Persecution in Russia

THE ecclesiastical authorities in Russia are taking up an attitude of intolerance toward Evangelical preachers like Pastor Fetler. On November 21, Mr. Fetler was to have held his first meeting in the new chapel at Riga, but the police were on guard at the doors, the Governor having prohibited all meetings. Mr. Fetler is to go to St. Petersburg to appeal to the authorities. In the South of Russia, Mr. Basil Stepanoff, an earnest Evangelical, has been thrown into prison.

#### The Bible in Bulgaria

THE *Bible in the World* tells of a dialog between a priest of the Bulgarian Church and a colporteur: "Why are you in such a hurry to distribute these books in Bulgaria?" asked the priest; "our Holy Synod has its own version of the Four Gospels, which are genuine, while yours are Protestant versions." "Sir," said Colporteur Athanasoff, "sixty years ago, when we were groaning under the Turkish yoke and as a nation were dead, the Bible Society printed these Scriptures in the Bulgarian tongue; without them we should have had no Bible, and no Bulgarian would have known that the Lord Jesus Christ suffered and died for our sins." The priest said: "I wonder if your Gospels are written in good Bulgarian, and not falsified; let me see." After some little

time he said that the translation was very good, and in some passages even better than the Synod's version; then, buying five copies of the New Testament himself, he said to the people who were standing by: "Buy these books freely and without the least fear." Then he said to the colporteur: "Good-bye: may God bless you and give you health and strength to accomplish your sacred work with good success!"

#### Portugal Open to the Gospel

THE establishment of the Republican government in Portugal has brought a new era of liberty, and doubtless of progress, too, for the people. There was a fear at first that the comparatively small amount of Gospel work in progress in Portugal would be handicapped under the new régime. This has proved groundless. Instead, on every hand, Portugal is now, perhaps, as never before in her history, open to the Gospel. The need, too, at present, is urgent, for it is a time of crisis. The Jesuits have been expelled from the country; the people, naturally religious, are loosed from the thralldom which for centuries has kept them in ignorance; and now they hardly know which way to turn. The great danger is of Portugal becoming a nation of atheists. Several times on offering Scriptures to the people the reply was: "Nao, Senhor, sou republicano" ("No, sir, I am a republican").

#### Literature for Mohammedans

IN 1909 the German Orient Mission, under the leadership of Dr. Johannes Lepsius, entered upon the founding of a training-school for Mohammedan workers (Muhammedanisches Seminar) in Potsdam. Its purpose was to be twofold, viz: to create literature urgently needed in missionary work among Mohammedans, and to train active workers. For the latter purpose a course of instruction in Turkish and Arabic, in Koran, in Mohammedan history, etc., was planned, and lectures were held du-

ring the winter of 1909-10. Attendance at these and other lectures was small, so that the Orient Mission has now reluctantly decided to abandon this part of its program, *i.e.*, the training of workers for Mohammedan countries. But it proposes to adhere to the other part of its program, *i.e.*, the creation of suitable literature. In this work Dr. Lepsius will be aided by the two converted Mollahs, Sheik Ahmed Keshaf and Muderis Nessimi Effendi, who were also to aid in the training of workers. It is proposed to issue literature along evangelistic, polemic, and apologetic lines. Pastor Awetaranian, now missionary of the Orient Mission in Philippopolis, founded some time ago two Turkish papers, now called *Khurshid Guncsh* (Sun), and the *Shahid ul Ha-gaig* (Witness of Truth), the former a weekly paper, the latter a theological magazine. It is proposed to publish both in Arabic and in Persian also.

### AMERICA

#### A World's Citizenship Movement

AT the request of individual citizens and organizations of citizens in this and other countries interested in this world project, the National Reform Association, an American organization of thousands of Christian patriots of every name, in every State and territory, is doing the preliminary work of organization.

Among the problems to be discussed at the conference are peace and war, intemperance, socialism, capital and labor, emigration and immigration, prison reform and social service, the social conscience and personal character, child labor, the claims of delinquents and dependents upon society, political corruption, the weekly rest days laws affecting family life, including marriage and divorce, and the relation of public education to morality and religion.

#### Laymen on a World's Tour

A COMMITTEE of seven of the Men and Religions Forward Movement, consisting of Fred B.

Smith, Raymond Robins, the International Male Quartet, and James E. Lathrop, started early in January on a tour around the world to spread in far countries the ideals and methods of achieving them adopted in the recent nation-wide campaign of the organization in this country.

Frederick B. Smith, leader of the Men and Religion Forward Movement, will represent evangelism and organized work for men and boys in the world tour. Raymond Robins will represent social service boys' work, and Christian publicity.

The delegation which is to make the world tour, as "ambassadors extraordinary and ministers plenipotentiary of the churches of America to the churches of the Orient," consists of leaders in the movement. The committee sailed from San Francisco January 17, and will spend a week in Honolulu before going on to Japan, where it will stop at Yokohama, Tokyo, Kyoto, Osaka and Kobé, and next go to Shanghai and Hongkong, China. The Philippines will then be visited, and next Australia, including Brisbane, Sydney, Melbourne, Ballarat, Adelaide, and Perth. From there the committee will land in South Africa, and make a tour there. It will be in London July 5, in Zurich, Switzerland, July 14 to 18, and back in New York August 1.

The mission will be to dispel and repudiate Kipling's doctrine of separatism, "For East is East and West is West, and never the twain shall meet," and by a series of meetings and conferences with Christian laymen in all the cities visited to work for these objects: (1) To add to the growing spirit of fraternal cooperation throughout organized Christianity; (2) to give increased power to specialized Christian work for men and boys; (3) to assist in a better coalition of the various types of method in Christian organizations—evangelistic, educational, nurtural, individualistic, and social; (4) to impart any methods that have been found of unusual power in North American church work for men and boys, and to learn those in use in

other nations which should be useful at home; (5) to win as many men and boys as possible to immediate membership in the Church.

The International Male Quartet consists of these men, each of whom will represent a particular phase of the campaign of the movement: Edward J. Peck, representing community extension; Paul J. Gilbert and P. H. Metcalf of Ohio, representing personal work, and C. M. Keeler of New York, representing business management. James E. Lathrop, of New York, is secretary of the movement.

#### The Board of Mission Studies

THE Foreign Missions Conference of North America, on January 12, 1911, appointed a committee of 19, with power to take all necessary steps for the creation of a board of studies. This committee acted, and at the meeting of the same conference on January 10, 1912, the board was organized, made up of 35 executives of missionary organizations and leading educators in Canada and the United States. The committee has already, through special sub-committees, made careful investigations among the missionary societies of North America, with reference to their own requirements in the candidates whom they appoint, and the adequacy or inadequacy of the schools frequented by these candidates to equip them for the service demanded of them. The similar committee in Great Britain has engaged a permanent secretary, who gives his whole time to the promotion of the work of the committee, which is pursuing similar lines to those pursued by the American committee.

#### Seven-fold Results of Men and Missions

THE following "results" of the Laymen's Missionary Movement were given to the Durham convention by Dr. Reid, general secretary of the Laymen's Movement of the Methodist Church, South:

1. It has reestablished in the Church the Christ vision of the whole world.

2. It has given definiteness to the

task, divided and fixed responsibility, and defined the time for the evangelization of the world.

3. It has changed the attitude of the secular press and of the business world toward Christian missions.

4. It has developed leadership for the Church of God, by seeking out men for service of all kinds.

5. It has given a great plan for the Church for service and for contributions.

6. It has remarkably increased missionary information.

7. It has greatly increased the total of missionary giving.

#### Success Proved By Figures

THE figures demonstrate the success of the Laymen's Movement. The following of the income for foreign missions are respectively for the years 1910 and 1912:

	1910	1912
Presbyterian Church, U. S.		
A. ....	\$1,415,951	\$1,996,904
American Board .....	989,408	1,062,442
Baptist .....	1,020,552	1,274,600
Disciples .....	360,712	400,728
United Presbyterian.....	335,645	364,339
Protestant Episcopal (home and foreign) .....	1,374,830	1,492,261
Southern Baptists .....	501,058	580,408
Evangelical Association ..	30,773	40,343
Friends .....	81,035	87,968
Methodist Episcopal .....	1,458,099	1,539,403

These two years are involved in this movement and the returns being universally advanced in this period are unmistakable proof that the movement is a success.

#### Mormon Invasion of Canada

SAYS Rev. William Shearer, of Calgary, in the *Presbyterian Record*: "Twenty-six years ago this dangerous and obnoxious system planted itself on the choicest soil, in the sunniest belt of southern Alberta. To-day that feeble branch has become a solid trunk with deep roots and wide-spreading branches." He then goes on to name these six stages of development: The purchase of 67,500 acres of land to be settled by Mormons, the erection of an academy at Raymond, the establishing of a "stake" (Mormon for county), and the erection of a temple costing some \$250,000, for the practise of secret rites, and 300 Mormon missionaries

are on the way to "evangelize" that far Northwest.

#### A Missionary's Terrible Journey

NEWS has reached England of the adventures of Rev. Percy Broughton, of Wycliffe College, Toronto, who has been laboring among the Eskimo. In the course of a terrible journey of 84 days, he lost his way, and for two days had to tramp barefooted across an ice-field to reach an Eskimo village. His feet were so badly frozen that he was unable to stand, and only succeeded in reaching the village by crawling on hands and knees. Mr. Broughton was removed unconscious next day to Lake Harbour missionary station, where for three months he lay in agony, owing to the state of his right foot, the toes of which had to be amputated by the cook of the station.

#### The Negro Has Done Well

CONSIDERING all things, the negro has done wonderfully well. It was inevitable that there should be many tides, and that in the main they should be depressing—pressing him back and out to sea and its fearful depths. But in spite of all the tides and undertow bearing out to the deep and its submerging, probably 5,000,000 over 10 years of age have already risen to where they are engaged in gainful occupations. Considering the doors that are barred to the negro by the labor unions, his persistence in trying to rise deserves the highest praise. Houston, Tex., has 41 negro business-men having \$227,450 invested in their business. In Richmond, Va., 9 business-men have \$230,500 invested in their business. In 5 medium-sized Southern cities there are 160 negro business-men. There are 41 negro banks. There are 25,000 teachers and professors in colleges. The race is doing well.—*Central Christian Advocate*.

#### Opposition in Venezuela

MR. T. S. POND, a Presbyterian missionary, reports from Caracas, that for the first time in

their 43 years of missionary service they were summoned by a policeman to answer before the authorities for their faith. Tho the people are ready for the Gospel, the government has revived an old law of patronage applicable only to Roman Catholic clergy, supported by the State, with the intention of controlling Protestant missionaries. To the examiners the answers of the missionaries were somewhat puzzling to such questions as: What is your religion? Whence is your support? Who is your Superior? The workers go quietly on, hoping that the time will not come in Caracas, as it has in some smaller places, when missionaries will be forbidden to visit in the homes or invite people to services.

For many strenuous years have Mr. and Mrs. Pond held the fort at Caracas as an outpost of the Colombia Mission. Now it is to be the Venezuela Mission, and in the coming of the Rev. and Mrs. Frederic F. Darley will bring the comradeship which Mr. and Mrs. Pond have so much missed.—*Woman's Work*.

#### OCEAN WORLD

##### Hawaiian Missionaries for China

CENTRAL UNION CHURCH, Honolulu, has undertaken the support of two new missionaries to China. Mr. and Mrs. Dean Rockwell Wickes were designated by the American Board to be the special missionaries of the laymen of Central Union Church. These laymen raised sufficient money above the sum usually contributed by the church to the board to entitle them to the honor of having special missionaries. Mr. and Mrs. Wickes came to Honolulu and joined the church with 23 other persons. They were then solemnly consecrated to their work, and received their commissions through Dr. Scudder, pastor of Central Union, who represented the Prudential Committee of the board. A feature of special interest was the extension to the young missionaries of the right

hand of fellowship by representatives of all the church organizations and by members of each of the five races—Hawaiian, Chinese, Japanese, Portuguese and Anglo-Saxon—included in Oahu Association. Central Union contributed to foreign mission work last year over \$8,300, and has agreed to give to the American Board regularly \$6,000 each year, of which \$2,000 is to go for the support of the Nauru Mission, \$2,000 for the support of Mr. and Mrs. Wickes, and \$2,000 for the general work of the board.

#### Revival in Australia

FROM the mission among the aborigines of North Queensland comes this striking testimony concerning a marvelous work going on among a people who, 23 years ago, were described as "hopeless cannibal savages": "Numbers of men and women, boys and girls, are giving themselves to the Lord—no excitement, just a quiet work of the Holy Spirit! One has only to look at the earnest, thoughtful faces to realize that something unusual is taking place. He has conquered many, and is conquering, and will conquer. Oh, the joy of it all! Your prayers and those of our many friends are being abundantly answered, and we workers are receiving a fresh baptism of the Holy Spirit."

#### PHILIPPINES

##### Churches Wrecked in Cebu

A DISASTROUS typhoon swept through a part of the Philippine Islands last summer and in Cebu City 10,000 were rendered homeless. Nine steamers were lost and stone bridges, railways and houses were swept away. The harbor hurricane signals fortunately warned the people of the coming storm and most of them escaped. The sea wall also withstood the force of the tidal wave, otherwise the disaster would have been much greater. The Boys' dormitory and the Protestant Church were destroyed, but the Christians are taking their losses heroically

and have taken up the work again with fortitude.

#### NORTH AFRICA

##### Dr. Zwemer on "The Nile Mission Press"

ALTHO I am giving only a part of my time to the work of the Press, I admit that in some respects it is the most attractive of all the work here. A visit to the present premises impresses one with the utter inadequacy of the accommodation for the work that is being done. They are narrow and dingy and ill-adapted for up-to-date printing. On the other hand, one is impressed by the immense amount of work turned out under these conditions. Only this morning we had a call from a missionary from South Africa, who reported a revival of Mohammedanism in and around Cape Town, and took samples of our literature to be translated into Cape Town Dutch for circulation among the Moslems there. A special effort was made this year to send out a message to Mohammedans for their pilgrim season, and the great feast held at Mecca and elsewhere in the Moslem world. A thousand copies of this particular "*khutba*" were sent to Beirut to be distributed to the pilgrims on their way to Mecca, and well over a thousand copies to Arabia. Several thousands will be distributed here in Egypt, and we are praying that God's blessing may rest upon their wise distribution. The war news, which reaches you almost as quickly as it does us, doubtless means that soon the doors will be opened wide in Turkey also for the distribution of literature and work for Moslems.

Mr. Upson and I made a visit to Port Said to take a look at the new buildings of the British and Foreign Bible Society, and investigate as to prices and material for the Nile Press building. We have also ascertained the cost of building here in Cairo, but have been discouraged by the excessive figures for even a modest building. Providentially, we were led to investigate a site and a build-



ing down the steps of the Shubra Railway bridge, belonging to an Armenian, now deceased. The position would be splendid. It would be necessary to put up a book shop in the garden, built high to catch the eyes of the people in the trams passing over the bridge. There should also be one comparatively small building in the garden by the side of the main building, so far from spoiling the appearance, it would really balance the symmetry of the whole. By this means we could provide accommodation for a good many years to come. I am very much in favor of this plan, provided we could look at it all round. As far as we know, the cost of both site and building would be about \$50,000.

## WEST AFRICA

### Waiting for a Teacher

IN West Africa, a town on the delta of the River Niger was visited for the first time in 1909, and early last year, in response to repeated invitations, the Rev. J. D. Aitken, of the Church Missionary Society, went thither. The whole town turned out to meet him, and he was taken to see a spot where they proposed to build a school. He observed in their houses pieces of wood, bored with seven holes, and a peg inserted in one of them. This was their contrivance for keeping the recurrence of Sunday in remembrance, tho in their ignorance they observed it on Saturdays. They wished to be taught how to pray, and, being asked how they did pray, they replied that they met each morning, and said (so it was interpreted to Mr. Aitken): "O God, we beg You, we beg You; make You look we good to-day; make You no trouble we, or do we any bad; we beg You, we beg You, we beg You." How pathetic it is that these Nigerian people for two years should have been keeping the Sabbath and offering their prayers to God while waiting and longing for a Christian teacher!

## Boarding-school Under Difficulties

A MISSIONARY in West Africa, writing in the *Herald and Presbyter*, tells humorously of a problem in connection with the girls' boarding-school of this mission. It seems that the girls in the region are nearly all married young; their husbands are not willing for them to come to school, but the girls want to, so they run away. Mr. Johnson writes: "There are 43 in the girls'-house attending school and thirty of them are married. Three of them have babies in arms and one of them has two grandchildren with her in the dormitory. . . . I have refused to accept a good many of the runaways that come asking to be taken into the school, but of those that I have accepted I have not had to turn any over to their husbands when they came for them. I have had to do a great deal of talking . . . but I have won out each time." These African husbands are at least willing to examine the higher education as applied to wives.

## EAST AFRICA

### First Fruits in Ruanda, German East Africa

IN July, 1907, the German East Africa Missionary Society entered Ruanda, the northwest district of German East Africa, and its missionaries founded the station Dsinga. Four weeks later a second station, Kirinda, closer to Lake Kivn than Dsinga, was occupied. The Lord's blessing was upon the work in Kirinda in a special manner, so that already in the middle of the year 1910 a heathen youth applied for baptism. He was quickly joined by six other young men. Then a number of young girls asked for instruction preparatory to baptism, and a poor leprous woman was won by the loving, tender care shown her by the missionaries. All these inquirers received careful instruction for more than a year. Some were found wanting, but seven, four young men and three young women, were considered

worthy of baptism and were received into the Church of Christ on October 1, 1911, the first fruits of the faithful missionary work in Ruanda. The leprous woman was baptized a week later.

It was peculiarly encouraging that among the little flock there were representatives of the female sex, which is quite unusual in such cases. A large number of the pupils of the missionary school, boys and girls, approached the missionary after the baptismal service and asked for instruction and baptism. Fourteen boys and twelve girls are now members of the new inquirers' class. Thus the work of the Lord is progressing in German East Africa.

#### A German Mission at Ujiji

THE Breklum Missionary Society recently decided to add to its prosperous work in India another in Africa, and its committee plan to occupy the station Ujiji, on Lake Tanganyika, on the western border of German East Africa, in February, 1912. Two new missionaries are to be sent out to the new field, but are to be assisted by a missionary who has had some years of experience in Africa in the service of the Moravians. Ujiji is one of the places made famous by David Livingstone on his last journey.

#### OBITUARY NOTES

##### Joseph S. Adams, D.D.

JOSEPH S. Adams, D.D., of Hanyang, China, one of the noblest Baptist missionaries in China, left America last October to return to his post in China. Now word has been received that after a few days' illness he has passed away at his station in Hanyang. Dr. Adams was born in Sheffield, England, May 28, 1853. educated at People's College, Sheffield, and at Harley College. He was baptized by Rev. J. A. Spurgeon in the Metropolitan Tabernacle and sailed January 7,

1875, for Rangoon, Burma, as a missionary of the China Inland Mission. In Burma he became acquainted with the work of the American Baptists, and applied for appointment as missionary of the American Baptist Missionary Union. In July, 1883, he was designated to Kinhwa, China, and ordained October 26, 1883, at Ningpo, China. He opened a station at Hanyang, one of the three cities at Hanyang, Wuchang and Hanyang, which constitute the greatest center of population in populous China. Dr. Adams was a missionary of fine temper and spirit, indomitable, persevering, patient, courageous and hopeful. Mrs. Adams was Miss Eleanora Sarah Taylor, and they were married in Rangoon, Burma, September 21, 1877. Of their nine children, eight are living, and three are missionaries.

##### Minnie F. Abrams, of India

MISS MINNIE F. ABRAMS, at one time a missionary at the W. F. M. S. at the Methodist Episcopal Church and afterward connected with Pandita, Romabia's Mission, passed away recently in India. Miss Abrams was drawn to evangelistic work and for more than ten years has been closely connected with Mukti especially during the Revival of 1905-6. During a recent furlough in the United States the longing to preach the Gospel in places where the name of Christ was unknown led her to gather a band of workers for the United Provinces and about a year ago she went to Fyzabad and Bahraich with the American ladies who came out with her and also a band of girls from Mukti to preach in the un-evangelized villages. Some weeks ago Miss Abrams was attacked with a malignant form of malarial fever. She rallied, however, and many of her friends thought her health was being restored, but on Saturday telegrams reached her friends telling of her death. Miss Abrams was a woman of unusual ability, faith, and force of character.

# BOOKS ON MISSIONS AND MISSION LANDS

SHANTUNG, THE SACRED PROVINCE OF CHINA, IN SOME OF ITS ASPECTS. Compiled and edited by Robert Coventry Forsyth. Illustrations and maps. 435 pp. Shanghai: Christian Literature Society, 1912.

This quarto is what its prolonged subtitle sets forth, a collection of articles relating to Shantung, including brief histories with statistics,—why were they not gathered in one table?—etc., of the Catholic and Protestant Missions, and life sketches of Protestant martyrs, pioneers, and veterans connected with the province. Over thirty of the contributors are mentioned by name, among them some of the best known missionaries and civilians from that part of China. Dr. Arthur Smith, President Bergen, Mr. Whitewright, Drs. Neal and Johnson, Prof. Luce, Bishop Giesen and Mr. John Murray furnish the most important portions from the missionary viewpoint, tho the editor himself and the anonymous writer on the famous mountain, T'ai Shan, have added greatly to its value. One finds here a miscellany, the main subdivisions of which are antiquities, international and political matters, the three religions,—Catholicism, Protestantism, and Mohammedanism,—educational and philanthropic work, places of interest and centers of influence, the Yellow River problem, the products of Shantung, and certain provincial questions suggested solutions of which the editor offers his readers.

The real contribution to missions and to the province is not great. Granted that China can no longer be treated as a whole, and that her Holy Land with its reputed 37,000,000—Arthur Smith claims that the province "can have no such population as the unknown 'Statesman' who compiles the 'Statesman's Yearbook'" alleges and suggests 27,000,000 instead—is a most desirable cross-section exhibit to study in detail, the result is not satisfactory. President Bergen's account of the two

great sages of Lu is relatively good, even if it does smack of Legge; and so is the T'ai Shan chapter, if one is an antiquarian acquainted with the Chinese characters. Most of the geographical sections are suitable for a guide-book, but hardly worth the general reader's time. The overplusage of ancient and the lack of information as to recent matters, seen in the translation of Baron Richtofen's article on the province, written in 1871, and in Professor Luce's article on education so large a portion of which is ancient history, constitute a grave defect. The portion of the book which interests the missionary public is deficient and most unevenly done, whereas it ought to have been the strongest section in the volume. Evidently the editor had no definite instructions for the various writers, and each furnished what seemed right in his own eyes. Such excellent work as Dr. Chalfant's "Ancient Chinese Coinage" and Mr. Donovan's article on the Imperial Post Office in Shantung are most admirable in their place, but they might better have been omitted or shortened that more space might have been left for the now meager account of missionary heroes and important missions.

However, the maps are most excellent—barring errors in orthography and omissions—and the mass of information found here will be exceedingly helpful to new missionaries working in Shantung and for world travelers who visit it. One could wish that half the material had been omitted and the space thus saved been given to fuller accounts of mission work in Shantung; or in default of this, that the missionary sections had been more carefully written and edited. A committee would hardly have been as lenient as a single editor, and much irrelevant matter, like Appendixes B and C would have been omitted. Such volumes are needed for the proper

comprehension of China, and we hope that other provinces will be stirred to emulate Shantung and to improve greatly upon this initial provincial exposition.

THE CHINA MISSION YEAR BOOK. Edited by Rev. D. McGillivray. Shanghai Mission Press, 1912.

The Volume for 1912 of this excellent Year Book, is just to hand, and its papers are most interesting. We mention, as of especial value among them, "The General Survey of the Year 1911," by Bishop Bashford; "Government Changes and National Movements;" "The Revolution;" "The Outlook and Opportunity;" "Population of China;" "The Secular Chinese Press," and others.

There are 31 chapters in all. At the end of the book an important statistical table of the work of Protestant Missions is inserted, of which the following summary will interest our readers:

	Year Book. 1912.	Year Book. 1911.	Advance.
Total Foreign Missionaries in China.....	5,144	4,628	516
Medical Missionaries (men 213, women 95).....	308	388	(M. 258) (W. 130) . . . .
Chinese Helpers.....	15,501	13,679	1,822
Stations and Out-stations.....	3,879	4,288	. . . .
Stations and Out-stations.....	3,897	4,288	. . . .
Day or Primary Schools.....	3,708	2,557	1,151
Scholars.....	86,241	46,732	29,509
Scholars.....	86,241	56,732	29,509
Higher Grade Schools and Colleges.....	553	1,171	. . . .
Students.....	31,384	45,801	. . . .
Congregations.....	2,955	2,717	238
Total Christian Community (including those baptized and Catechumens).....	324,890	287,809	37,081
Contributions by Chinese.....Mex.	\$320,900.62	297,976.53	22,924.09
Hospitals.....	235	170	65
Dispensaries.....	200	151	49

Some of the figures are rather surprising, but the reduction in the number of medical missionaries from 388 to 308, and of stations and out-stations from 4,288 to 3,897, and the tremendous decrease of higher grade schools from 1,171 to 553, and of students from 45,801 to 31,384 are easily explained by what the secretaries of the different missionary societies call "incomplete returns due to the disorganization of the work by the revolution." We do not believe that there has been any real decrease in the work in China, on account of the increase of the Christian community and the largely increased number of scholars, boys and girls, in attendance at Mission schools.

YEAR BOOK OF MISSIONS IN INDIA, BURMA AND CEYLON, 1912. Edited by Rev. J. P. Jones, D.D. 780 pp. Paper, \$1.00. The Christian Literature Society for India, Madras, Calcutta, London.

Dr. Jones has had a difficult task, but has done his work well. This first edition of the Year Book of Missions in India is a valuable compendium and reference volume. The various chapters on the political, social, religious, educational, industrial and philanthropic conditions and work are contributed by various writers who speak from knowledge. Special chapters deal with non-Christian faiths, missions and the native church. One can not know fully about Protestant missions in India without this useful volume. There are full statistics, lists of societies and of missionaries. The volume is most welcome, and friends of Indian missions owe a deep debt of gratitude to Dr. Jones and his associates for their labor of love.

Some very illuminating things are said on the unrest in India, the transfer of the capital to Delhi, on the waning of caste and the betterment of woman. It is interesting to note that of the 315,000,000 in India only 17 avowed themselves atheists and only 50 agnostics in the last census. Dr. Ewing's chapter on missionary educational work is excellent.

There are in India 20,885 Protestant Christian workers of whom 2,000 are foreigners and the remainder Indians. There is evident a great need for more workers in the many vacant fields of India. Roman Catholics number 1,904,006, Syrian Catholics 315,162 and Protestants 1,636,731. The

growth during the last decade has been for Catholics 25 per cent., for Syrians 27 per cent. and for Protestants 41½ per cent.

The facts in this year book are gathered from official sources and the judgments expressed are clear and well balanced.

AMONG KONGO CANNIBALS. By John H. Weeks. Map. Illustrated 8vo, 352 pp. Seeley, Service & Co., London. \$3.50, *net.* J. B. Lippincott & Co., Philadelphia, 1912.

Savage Cannibals of Central Africa are more pleasant to read about in the security of home than they are to dwell among for 30 years, and yet there is a brighter side and rich compensation to those who go among these dark skinned, dark souled races to enlighten their minds and their spirits.

Mr. Weeks' vivid description of his life among the Kongo tribes—15 years among Boloki people and 15 elsewhere in the Kongo region—is thrillingly interesting. His picture of the character and customs of the people among whom he lived and worked is painted in striking, sometimes in lurid, colors. But he shows clearly the effect on the savage mind of a peaceful, Christian life in contrast to the Godless lives of the many traders and travelers. We reserve the volume for a later and more extended notice, but can assure those who take it up that they will find an unusual amount of entertainment and information in it and from a missionary, a humanitarian, a commercial or a scientific viewpoint will be well repaid for reading.

MISSIONARY STUDY PRINCIPLES. A Manual of Missionary Study. By Rev. G. T. Manley. Pamphlet, 1s. 6d. Church Missionary Society, London, 1912.

Missionary study circles are growing in number and trained missionary leaders are in demand. Mr. Manley has given us here an excellent manual of suggestions, giving the application of the general principles of teaching to missionary instruction. Such subjects as interest, plan and conduct of meetings, questions, atmosphere, etc., are considered, and valuable hints are

given. We believe that the book would be still more valuable if it gave a larger place to illustrative incidents and examples.

THE HOLY BIBLE. An improved edition. Cloth. American Baptist Publication Society, Philadelphia, 1912.

The "improvements" in this revised edition of the Bible consist in the paragraphing, omission of words supplied in other editions, and new translations from original tongues, based in part on the Bible Union version. The work is done by Baptist scholars—Professor Barnard C. Taylor and Dr. Henry Weston of Crozer Theological Seminary, Dr. Ira M. Price and others. The word (*immersed*) is placed in brackets after *baptized* in the text—a method which will make it less acceptable to others than Baptists.

THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. Paper, 160 pp. 2s., *net.* The Student Movement, London, 1912.

This series of addresses was delivered at the conference of university women at Oxford in September last—the first of its kind ever held for the purpose of leading university women to study the condition of their Eastern sisters and to share the responsibility of helping them to intellectual, social and spiritual emancipation. Addresses of general interest and value were delivered by Professor Cairns of Aberdeen and the Bishop of Oxford. Definite educational problems and possibilities were then discussed by women educators from India and China, Japan and Syria. These are addresses worth reading by any interested in the work of missionary education.

PENNELL OF BANNU. By A. L. Pamphlet by the Church Missionary Society, London, 1912.

Dr. T. L. Pennell of the Afghan frontier was a remarkable medical missionary. The little sketch here given will be found most interesting, especially to those who have read the fascinating story of Dr. Pennell's work as described in the volume "Among the Wild Tribes on the Afghan Frontier."

A RAINBOW IN THE RAIN. By Jean Carter Cochran. 12mo, 104 pp. 50c. Fleming H. Revell Co., New York, 1912.

This beautiful little story comes as a message of love and hope to suffering and sorrowing souls. It is the double story of a young woman whose life was in danger of being blighted by brooding over the loss of parents and fiancé and the spiritual struggle of a Chinese lad who wavered between the dictates of ambition and the self-sacrificing ideals of Jesus Christ. The Chinese boy's letters to his father are unique and most interesting as a revelation of Chinese character and their way of looking at mission school laws, influence and teachings. The simply told graphic story of the power of self-sacrifice will bring new inspiration to many who are prone to carelessness or who are called to pass through deep waters of affliction.

### NEW BOOKS

MISSION PROBLEMS IN JAPAN. By Rev. Albertus Pieters, M.A. Board of Publication of Reformed Church in America, 25 E. 22d St., New York, 1912.

THE RENAISSANCE IN INDIA. By C. F. Andrews. 2s., *net.* United Council for Mission Study, London, 1912.

RELIGION AND SLAVERY. A Vindication of the Southern Churches. By J. H. McNeilly, D.D. 88 pp. 35c., paper. Smith & Lamar, Nashville, Tenn., 1912.

CHILDREN'S MISSIONARY STORIES. By Alice Moreton Burnett. 128 pp. 40c. Christian Publishing Co., Dayton, O.

TWILIGHT TALES OF THE BLACK BAGANSA. By Mrs. A. B. Fisher. 3s. 6d., *net.* Marshall Bros., Ltd., London, 1912.

ON THE BACKWATERS OF THE NILE. By the Rev. A. L. Kitching, M.A. 12s. 6d., *net.* T. Fisher Unwin, London, 1912.

EGYPTIAN MYSTERIES UNVEILED AND THE RELIGION OF ISLAM. By Leeder. Illustrated. 8vo. 16s., *net.* Eveleigh, Nash & Co., London, 1912.

CATCH-MY-PAL. A Story of Good Samaritanism. By the Rev. R. J. Patterson, LL.D. 12mo, 192 pp. \$1.00, *net.* George H. Doran Co., New York, 1912.

AMERICAN SOCIAL AND RELIGIOUS CONDITIONS. By Charles Stelzle. 12mo, 240 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1912.

CHILDREN AT PLAY IN MANY LANDS. A Book of Games. By Katherine Stanley Hall. Illustrated. 12mo, 92 pp. Missionary Education Movement, New York, 1912.

ROMANISM, A MENACE TO THE NATION. By Jeremiah J. Crowley. 701 pp. \$2.00. Published by the author. Cincinnati, O., 1912.

ELEMENTS OF SPIRITUALITY, OR, THE SPIRITUAL PLAN. By Rev. George Hooper Ferris, D.D. 16mo, 77 pp. 50c., *net.* Griffith & Rowland Press, Philadelphia, 1912.

AN ISLE OF EDEN. A Story of Porto Rico. By Janie Prichard Duggan. Illustrated. 12mo, 346 pp. \$1.25, *net.* Griffith & Rowland Press, Philadelphia, 1912.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. Chiefly from his unpublished journals and correspondence, in the possession of his family. By W. Garden Blaikie, D.D., LL.D. Frontispiece. 12mo, 508 pp. 50c., *net.* Fleming H. Revell Co., New York, 1912.

GRACE IN GALATIANS. A New and Concise Commentary on the Epistle. By the Rev. George Sayles Bishop, D.D. 16mo, 148 pp. 50c., *net.* Gospel Publishing House, Bible School Park, N. Y., 1912.

THE MISSIONARY CAMPAIGN. Its Principles, Methods and Problems. By the Rev. W. S. Hooton, B.A. 12mo, 188 pp. \$1.00, *net.* Longmans, Green & Co., New York, 1912.

THE WORLD WORK OF THE PRESBYTERIAN BUILDING IN THE U. S. A. By David McConaughy. Introduction by William Henry Roberts, D.D., LL.D. Frontispiece. 12mo, 267 pp. Presbyterian Board of Publication, Philadelphia, 1912.

MEN WHO WERE FOUND FAITHFUL. By Robert E. Speer. 12mo, 187 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1912.

BY THE BANKS OF THE GANGES. An Account of Some Indian Children. By Constance Morison, B.A. Illustrated. 16mo, 115 pp. 1s., *net.* Religious Tract Society, London, 1912.

SUNSHINE AND SHADOW ON THE TIBETAN BORDER. By Flora Beal Shelton. Illustrated. 12mo, 141 pp. Foreign Christian Missionary Society, Cincinnati, 1912.

THREE MEN ON A CHINESE HOUSEBOAT. The Story of a River Voyage. By the Rev. W. Munn. With Preface by the Right Rev. W. Wharton Cassels. Illustrated. 12mo, 176 pp. 1s., 6d., *net.* Church Missionary Society, London, 1912.

AMONG CENTRAL AFRICAN TRIBES. By Stephen J. Corey. Journal of a Visit to the Kongo Missions. Illustrated. 16mo, 157 pp. Foreign Christian Missionary Society, Cincinnati, 1912.

RELIGIOUS, ETHICAL AND SOCIAL WORK IN A COSMOPOLITAN UNIVERSITY. Pamphlet, 10c. Published by the Christian Association of the University of Pennsylvania, Philadelphia, 1912.

"THE KOREAN CONSPIRACY CASE." By Arthur Judson Brown. Pamphlet. 156 Fifth Ave., New York, 1912.



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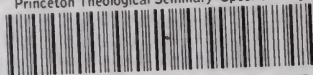


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